

# DESTINY

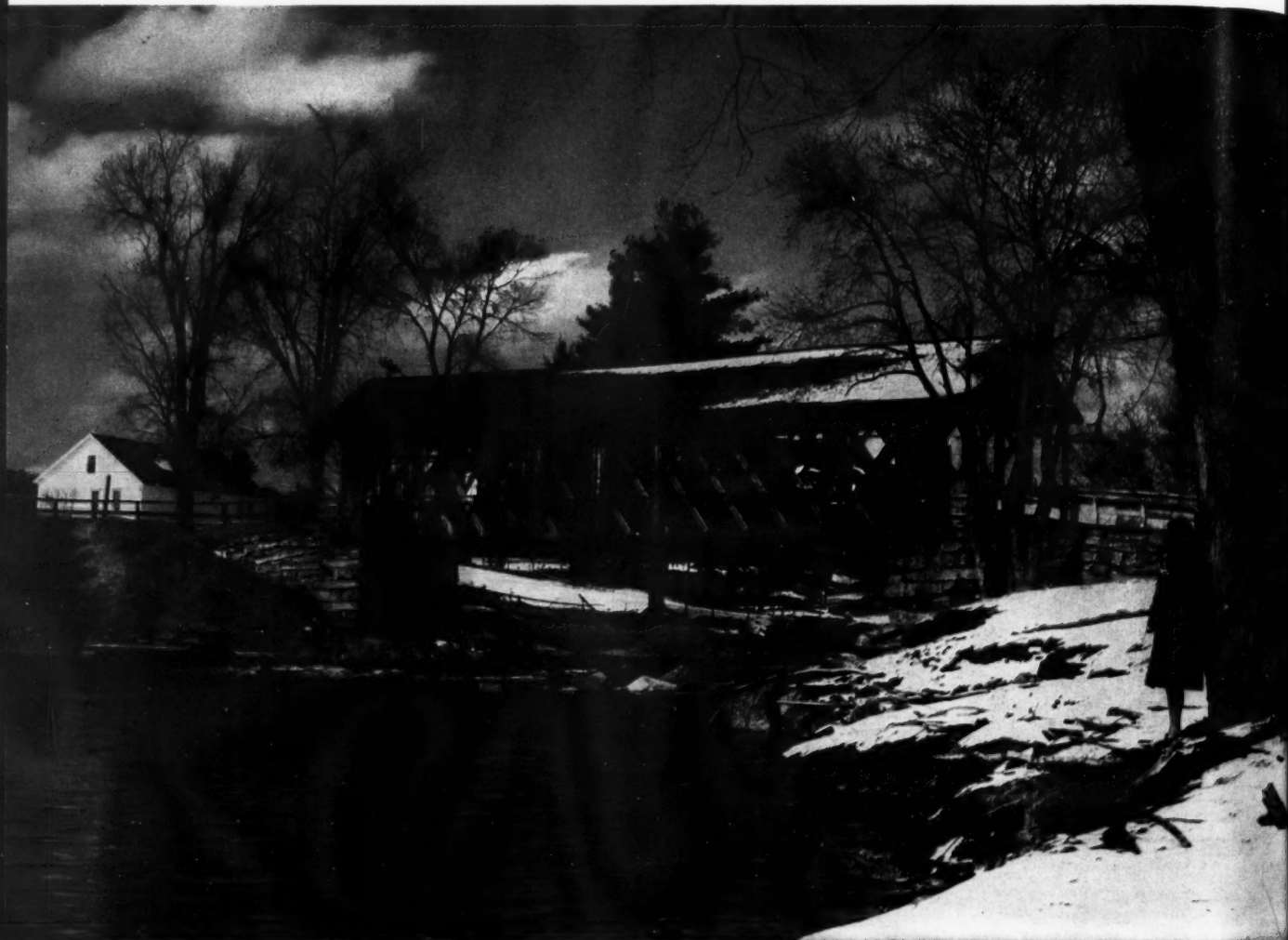
*The Magazine of National Life*



THE ROAD BEFORE US

*Sharp turns and steep grades lie ahead*

[ PAGE 407 ]



## *Our Bridge Generation*

THERE comes a time in the history of men when a generation lives to bridge the gap between the passing of the old and the beginning of a new era. Such was Noah's generation, with Noah and his sons being preserved in the Ark that they might build a new order. There have been many such bridge generations along the course of human history.

Such a generation was living when Jesus Christ walked the earth. The old order was ending and He preached of the coming of a new and better day. Men refused to listen, and our Lord was crucified, but nevertheless that generation was a bridge generation. It passed away in turmoil and war, as Titus lay siege to Jerusalem, for a new order had been born with the preaching of the gospel to the generation of whom Jesus said:

"An evil and adulterous generation seeketh after a sign;

and there shall be no sign given it, but the sign of Jonah the prophet."

Nineteen hundred years later another bridge generation came into being and is now here which must span the gap between the passing of the old and the beginning of the new. And as Jonah was a sign unto the bridge generation of our Lord's day, so Noah has been given as a sign to this generation as the foretold events that would close an age begin to come to pass.

We are that generation of which Jesus was speaking when He said it would not pass away until all these things are fulfilled. As we bridge the abyss, the forces of hell are raging here below in their desire to destroy, but God will guide His people over these troubled times of strife, violence and destruction to a place of safety and peace when in the establishment of His Kingdom righteousness shall reign supreme and nations will learn war no more!



# The Road Before Us

WITH what anticipation we commence a journey that will take us into new territory and along unfamiliar highways! Each turn of the road brings into view new scenes, adding immeasurably to the pleasure of the trip. Mentally we speculate as to what will be revealed as we round a curve or climb a steep grade to the hilltop ahead, from where we may gain a new view of the surrounding country.

And life itself is as though we were travelling a highway — measured in time instead of in miles. On this highway there is no turning back. We press on to new scenes and interesting events which unfold before us, and from time to time are privileged to glimpse the road ahead. More often, however, the way is winding and only the present section of the highway of life is visible to us as the sharp curves and steep grades hide the way ahead from our view. Anticipation is ever present with those who find life worth living, and each day brings into view new scenes while one lives in expectation of the unfolding tomorrows. For those who are alert and ready to meet the facts and problems of life, as the future becomes the present and the present vanishes into the past, there is never a dull moment.

But we need not journey in blindness, with no knowledge of the course ahead. There are means by which we can add to our daily life in *an understanding of the way* if we but possess a chart of the journey through time. You may react to this suggestion by saying, "Impossible!" for who can know the plan of the future: *the road ahead*? But is it impossible to secure this information?

Men chart and mark our public highways and make maps for those who wish to possess advanced information concerning their journey. It is possible to travel without such information, but in so doing valuable time can be lost by those who refuse to consult the information provided for this purpose.

Foolish as is the man who ignores the highway markings, even more foolish are the men who refuse to consider the Divine Plan and who ignore the chart of the roadway of time. Such charts have been prepared by the prophets that men may know the location of the coming dangerous turns and steep grades. Safe detours are marked on that

chart that one may avoid rough and treacherous going and yet few there are who seem willing to avail themselves of this needed information.

The prophets have even set up storm signals that men may be prepared to face changing conditions. God, through His prophets, has plotted the entire course for man's guidance and instruction. The highway of time has been carefully marked and the difficult places clearly indicated long before they are reached for those who will give heed that they may arrive safely at their journey's end where is located the city of the great King.

The lack of knowledge of the road before us belongs only to those who refuse to study the Divine Chart and for them the way is dark indeed and the journey over-long. Such men are in the position of those whom Isaiah describes as groping for the wall like the blind and stumbling at noon-day as in the night. But those who are studying the Divine Plan of the ages and giving heed to the prophets have, as declared by Peter:

"A light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. . . . For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 19-21.)

*We can know the future!* The road ahead of us is clearly marked, for God has not been unmindful of preparing for our information a chart, the diligent study of which will give all desired and necessary information. That chart shows we are nearing the end of the journey and will soon pass beyond the gates in fulfillment of the instruction to Israel:

"Pass, pass through the Gates, clear the road for the People;  
Build, build up the highway, and clear it from stones;  
And raise the flag over the Tribes.  
Thus the Lord has proclaimed to the bounds of the earth,  
Tell Zion's Daughter your Saviour has come."

Isa. 62: 10-11, *F. F. Trans.*

And so at the end of the highway we shall meet the coming King and with the way cleared of the stones and troubles of the past proceed on in peace as we enter the Kingdom and approach the city of the King.

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the

## FOREWORD

monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

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# DESTINY

*The Magazine of National Life*



## THE MARCH OF HISTORY

### COVENANT WITH DEATH

ALLIED together in a cause that calls for the defeat of aggressive Germany are the three major nations: Great Britain, the United States of America, Soviet Russia. Of these, the Soviet Union represents an ideology of government diametrically opposed to the Anglo-Saxon way of life, particularly to the individual initiative and enterprise which made America great.

It is important that we recognize the significance of this partnership, for it will be important for the peace of the world and the happiness of all people as to which ideology of government dominates the coming reconstruction period following the capitulation of Germany. Is that period to be one of violence and blood, with sorrow and suffering for minorities? Will all the nations charged with the responsibility of bringing to people justice and peace recognize the rights of minorities and promote the general welfare of every group and class, thus securing for them the full blessing of liberty?

We live in serious times. We have already witnessed to what lengths a nation will go to impose its will upon others in the wanton torture and killing of those who do not conform with their particular creed or accept their ideology of government. Germany is being destroyed because she tried to impose upon others her authority and rule, and it is essential that the dictatorial methods and evil aggression of Germany do not give way to that of another who will be just as evil and just as aggressive against those who do not agree with their totalitarianism. For there can be no half way measures. As the camel who gets his nose into the tent moves in, so evil doctrines once entertained, soon become the ideological program of men who ultimately move in and take over *complete control*.

There were many small, independent nations in Europe prior to World War II. These nations were peaceful, industrious and far from evil and aggressive. As a result of aggression in World War II, the people of these countries have now tasted the bitter pill of oppression and are looking to the day when they shall be delivered from evil and again be free. Are they to be disappointed, merely swapping one task master for another?

Both Great Britain and the United States of America are committed to setting them free, but what about the policy of the third member of the triple alliance — Soviet Russia? The Atlantic Charter or any other agreement made between Great Britain and the United States becomes meaningless, so far as European nations are concerned, unless Russia becomes a party to such agreement.

"Actions speak louder than words" has been an axiom often quoted when another fails to speak out or whose actions are contrary to the spoken word. Let us look at the Soviet Government for a moment. Have they treated others with fairness and with kindness? Is there any liberty within their own land?

There is liberty in Soviet Russia only for those who belong to the Communist party and their fellow travellers. Opposite political views are not permitted. The opponents of Communist doctrines have either 1) succeeded in hiding their attitude, 2) have been exiled to Siberia, or 3) placed in a concentration camp. Victor A. Kravchenko could not accept the ideology of the Soviets after watching it work and, experiencing its authority from the inside, though chief engineer of a metal trust in Moscow, broke with the Soviets when he was sent to America. His statement of conditions in Russia but confirms what we have learned from many other sources. A non-Communist is automatically the enemy of the people and must be eradicated.

Let us forget, it should be remembered that when Germany attacked Poland, Russia also attacked this unfortunate country in 1939. What type of treatment did the Soviets hand out to the Poles? The following is an excerpt from a letter written by an Englishwoman who was present at the time of the Russian attack. It was published in the September 21st issue of *The Patriot* (London, England):

"... all this time I was still in the provinces seized by the Soviets. In the name of Communism, millions were violently deprived of liberty, property, decency, citizenship, family, sanctuary, and food. Every kind of human right, except the right to suffer, which no tyrant up to now has ever tried to take away, was denied. The gospel of the Brotherhood of Man was propagated by tanks and machine guns, by looting, and burning, house to house perquisitions, mass deportation, murder, executions (where there had been no trial), sacrilege, torture, and the deliberate creation of famine. And all the



time the victims were living like 'brothers.' Communism, of all men's dreams, has been the bloodiest and most fatal. In Poland under the Soviets, I found out at last the mystery, 'It is only its victims who are able to make it work.' Few prisoners take their own lives to escape from the sufferings of their bodies, but thousands to escape from becoming traitors, to make it impossible for their tongue to speak. No Pole who was not a renegade, could hope for anything better than starvation. The fate of whole populations would be deportation, a shorter or longer agony, a nameless death in prison or the mines. Every day during the long winter, the railroads were choked with trains, carrying numberless hundreds of thousands of human beings. The cargo when it arrived, as often as not, was frozen to the walls or floors of the open trucks. In Kiev day after day, the stevedores, with picks unloaded deliveries of corpses. Then the Commissars arrived in a car, the president of the local committee on the running board, they were young — their revolvers hung exactly within arms reach, low on the thigh. I have seen brutality and sadism, but not quite what I saw in these faces, they looked so 'old in cruelty' that cruelty could no longer give them satisfaction. Later I saw this look so often that I almost ceased to notice it, they were strong Mongolian or Kalmuck, their epithet in Poland was 'The Chinamen.' On our wireless set we could still hear London faintly. The Lord Mayor of London's broadcast to the Burgomaster of Warsaw, but we heard no single voice from London speak of a Russian aggression. As to that silence, the silence of the grave, not even recognition of a fact."

What is said here of officials in London can also be said of officialdom in America and the above is not written of Germany but of the Russian occupation of Poland, a nation now allied with us. And there are men in the United States who today advocate the Communist type of administration for our nation, even some officials who are holding important government positions are inclined towards the Soviet ideology of government with its regimentation and control.

While Germany is a menace, yet Soviet Russia is no less a menace to the freedom and liberty of people wherever she gains control. Already that control is being established over many nations in Europe and there is no reason to think she will act contrary to the way she acted in carrying out her program in Poland.

Day and night Soviet influences are at work within our own land and men are calling for the support of the Soviet program, even to the Sovietization of the United States of America.

Esdra's in his vision of the three-headed eagle shows that Communism, Fascism and Nazism all are of the same evil body, and if Nazism and Fascism should be destroyed then Communism must also be treated as evil for it is the head of a system of oppression stemming from the same source. This is necessary if liberty and freedom are to live and if millions now in concentration camps are to be freed and relief brought to the multitudes in agony and suffering in a life of unending slavery within the Soviet Union, many of whom have been exiled to Siberia.

We need to be realists. While the war criminals in the enemy camp must be brought to justice, let us not overlook the fact that there are criminals in the camp of one supposed to be allied with us. The following closing statement from *The Patriot*, though addressed to Englishmen, should leave a burning desire within our own soul to right the wrong and forever prevent a continuation of such suffering and misery as is now being visited upon our fellow men:

"When the war is but a vague memory in the mind of the Englishman of today, and he sits at peace in his home, looking at his wife and children around him, in the mellow firelight, comfortable, contented . . . let him keep in his mind a picture, vivid, ghastly, a picture which may haunt his dreams:

"A cold white moon, a vast expanse of frozen snow, the wind sighing

in the tops of the fir trees — the only sound — the whimper of a dying child; the Red sentry stamping his feet on the beaten snow, his breath freezing on the upturned collar of his sheepskin. In his charge, thousands upon thousands of men, women and children, who also once sat in peaceful, happy homes, now, years after, still crowded in flimsy huts, their clothes in rags, crawling with vermin, racked with disease, deformed with frostbite, starving, freezing and praying for a death which does not come; the frozen corpses of the more fortunate ones stacked up waiting for the thaw. Thousands untold, whose only offence was that 'they would not be Communists,' they were 'Patriots,' an unforgivable crime against the People."

Will we, some day, have no choice but between being Communist or non-Communist? Eric A. Johnston asked Stalin how many *political prisoners*, if any, they had stowed away. Stalin very frankly told him, 9,250,000. Do we want such conditions duplicated in the United States of America? God forbid! Yet sinister influences are at work within the United States of America and unless we are vigilant and on guard continually we shall suffer keenly as the result of the spread of this doctrine of devils. God spoke truly of our accord with this Godless nation when He accused us of saying:

"We have made a covenant with death, and with hell are we at agreement." (Isa. 28: 15.)

But God has decreed that this agreement which we have made with the enemy shall be broken. How? Many in our nation have been saying that Communism will not affect us, yet God declares: "Because ye have said . . . When the overflowing scourge [the evil of Communism, or the Third Woe of Revelation] shall pass through, it will not come unto us [we feel our nation shall be immune from its ravages]: for we have made lies our refuge, and under falsehood have we hid ourselves."

And so this scourge must sweep over our land before the refuge of lies will be swept away, thus bringing the results as set forth by the prophet:

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

This is not a pleasant picture, but let those who say "It cannot happen here" give heed to this prophetic warning. In our foolishness we are hugging a viper to our bosom, whose deadly sting will bring upon us the evil Isaiah has so clearly described. Evidently such a judgment upon our nation will be necessary to awaken our people to the evils of dealing with a Godless nation and believing the Communistic lies by which multitudes are being deceived today. Much of the coming trouble which we face could be mitigated if only our nation would awaken to its spiritual need and turn to God for help instead of towards the Godless leadership of the Communists.

## PURPOSE OF THE SMEAR

DESTINY has endeavored to present factual evidence bringing scriptural authority to bear upon current issues. In doing so, such questions as involve the ownership of Palestine have been discussed and the rightful heirs identified in the light of the utterances of the prophets. In DESTINY's candid discussion of such issues this publication has been confronted with bigoted opposition from those who feel they alone have a right to this territory, although they have been unable to answer DESTINY's arguments and discredit the evidence presented. Instead, they have sought to discredit our factual findings by labeling DESTINY anti-Semitic when there is

actually no anti-Semitism involved, but rather a desire to know and present the truth as the Bible gives it.

Bill Cunningham in *The Boston Herald* for November 7th discussed the presidential campaign and Sidney Hillman. He portrayed how the anti-Semitic label was used to block a free discussion of issues which the Jews wish to suppress. It is a method of opposition with which we are fully aware as a result of our own activities. Cunningham stated:

"Jewish churchmen of high degree have charged that many attacks on Sidney Hillman have been anti-Semitic. If any person has attacked Sidney Hillman because he is a Jew, that person is no American and should be lashed from our midst. But if any person has attacked Sidney Hillman because he is a politician, that person is well within his right as an American citizen. No squall ever arises when a Gentile, or even a Jew, lashes into Harold Ickes, Mrs. Roosevelt, Harry Truman, John Dulles, or Herbert Hoover. Trying to protect a cute and powerful politician because of his race or his religion is just as un-American as the other nasty things."

This is a newspaperman's recognition of what we have so long known to be true from personal experiences. When certain Jews wish to prevent free and proper discussion of a problem involving their purposes they raise the religious or racial issue. Thus the endeavor is to shift attention from unbiased discussion of a subject distasteful to them by continuing the baseless accusation of "anti-Semitism."

DESTINY opposes such methods, whether they originate with Gentiles or Jews, and proposes to continue its discussion fully and freely of every issue of world importance vital to our people regardless of any opposition. Making it appear that those presenting a subject have a racial prejudice or are religious bigots, is simply a method used to try to discredit the evidence.

#### A SACRILEGE

CHRISTIANS who reverence the Word of God and who had their radios tuned to the election eve broadcasts were doubtless jarred, as we were, by the last-minute endeavor to impart a religious tone to the campaign, quoting the Bible to give scriptural sanction in a bid for votes.

Following forty-five minutes of amusement furnished by Hollywood and New York theatrical entertainers in which prose and song designed to ridicule the opposition candidate were included, prayer was then offered. It was a definite discord. Backgrounded by such a program, prayer was a mockery. In a later broadcast Orson Welles, playwright and actor, made an address eulogizing the Democratic Administration and then utilized for political purposes the following quotation:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." (Ephesians 6: 10-13.)

This is a scurrilous misappropriation of scripture in an endeavor to give the closing hour of the campaign of the Democrats a Christian atmosphere. The apostle Paul in Ephesians is here addressing men and women who have turned away from the vanities of the world and eschew all such things, including the excesses of night club life in many of our cities. Merely to propound the meaning of the scripture cited sets a high standard for the born-again Christian who in the power of the Spirit of Jesus Christ can lay hold of the promises in these verses, for he has turned his back

upon present-day evils. Those who have not done so, however, have no part in the blessings indicated. A wrongful use of scripture condemns those who thus quote and misapply its meaning.

Such false use of the Word of God was foreseen by Micah. It is a misuse intended to give a semblance of authority to the evil which men do. Describing conditions in the land of Israel, Micah says:

"Whose Judges decree for a bribe!  
Whose Priests only teach for their pay!  
Whose prophets for money divine!  
Yet who lean on Jehovah, and say, —  
'The Lord! is He not in our midst —  
No suffering can come upon us!'"  
(Micah 3: 11, *F. F. Trans.*)

Thus the quoting of Ephesians 6: 10-13 by Orson Welles for the purpose of sustaining the program of men is an interesting factor indicating how truly Micah foresaw these days as the time when such things would be done.

#### TIMES AND LEADERS

HAVE the prophets anything to say concerning present-day conditions in the United States of America? We do not, of course, find this nation mentioned by name, but we do find these present conditions and the type of leadership in the branch of the Israel race clearly depicted. In DESTINY for December, 1932, following the national election of that year, we called attention to Micah's prophecy pertaining to the man who would become the leader of this people, basing his campaign for leadership upon the return of wine and strong drink.

Micah refers to conditions which would be extant when such a man would come to office and be a leader acceptable to the people. Because iniquity abounds, woe is pronounced upon those who devise evil, and have it in their power to carry out their plans. He declares that at that time men would covet fields and steal them and seize houses by force, plundering a man and defrauding him of his estate. He challenges the leaders of the people for their misrule with their hate of good and love of evil. He declares that those who are calling attention to these evil conditions are told to cease their criticism and abandon their reproof. The prophet then proceeds to portray that injustice is rampant and that the heads of the Israel government abhor judgment and pervert equity.

This description of conditions well fits the present situation in our own land. Oppressive business practices, with excess governmental control and confiscatory taxation are all factors in bringing fulfillment of these prophecies today. Micah dates the time as *just previous to the day when the Kingdom will be established over all the nations*, when men will learn war no more. Thus he refers to the days of trial and tribulation just preceding the battle of the great and terrible day of the Lord at which time he says:

"If a man in the spirit of falsehood and lies  
Comes and patters to you of your wine and debauch,  
For this people, he is the right Preacher!"  
(Micah 2: 11, *F. F. Trans.*)

Twelve years ago DESTINY quoted the above verse and stated:

"The political speeches of those who advocate a return to wines and strong drink are thus well described as *patter*, that is, cheap claptrap or glib talk. . . . One can safely predict, though not a prophet, that the desired relief sought through licensing evil, in any of its manifold



forms, will not materialize. . . . Salvation is of the Lord and that only when we return to Him and accept His administration and observe all His commandments, statutes and judgments. This is the way for national relief: this is the way to personal contentment, peace and prosperity."

After twelve years we are more than ever convinced of the accuracy of our statement of over a decade ago, for there has been no genuine prosperity under the present administration — while true to the prophet's utterance President Roosevelt has even become the leader of this people, breaking every precedent through election to a third term and now a fourth term as President of the United States. He originally came to office in 1933 as a result of advocating the return of wine and strong drink and though he declared the evils of the saloon would never return, the record of the past twelve years shows that worse than the saloon is now in our midst. The number of places selling liquors has increased *fivefold* over the number of saloons in the preprohibition era. The volume of liquors legally sold rose from \$2,000,000,000 in 1934 to \$6,000,000,000 in 1943. This is the official record of the Roosevelt administration for ten years, according to the Department of Commerce.

The evidence is conclusive that we are seeing the fulfillment of Micah's prophecy today and the conditions of oppression as described by him will have a marked degree of fulfillment in the months ahead. We would advise all to read the second and third chapters of Micah and as they read remember that it is of this age and generation the prophet is speaking in the day when the Lord is challenging the leaders of His people for their misrule. All this will contribute to the coming time of trouble within our nation, a time of trouble of such intensity that there will be no similar period in all the long history of our people to which it can be compared.

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### CAPTAIN ROBERT T. NEWCOMB

ROBERT THOMAS NEWCOMB, known to thousands of our readers as the author of *Janissa*, was instantly killed in an accident on November 11. The son of Mr. and Mrs. Charles M. Newcomb of Delaware, Ohio and Asheville, North Carolina, he had enlisted in the U. S. Army Air Forces as a private and had risen to a Captaincy at the time of his sudden death. A remarkably able and perceptive writer, and still very young — only 30 — there was much yet to be written, although in *Janissa* Captain Newcomb left a monument of such stature that it will live on and on, and gain in power as the years unfold.

### FREDERICK HABERMAN

MR. HABERMAN, known to this publication's readers through the articles he has contributed, as well as because of his several books on the identity of Israel and on the Great Pyramid, died after an illness of a year and a half at his home in St. Petersburg, Florida. Among his outstanding works were *Tracing Our Ancestors*, *The Great Pyramid's Message to America*, *America's Appointed Destiny*, and *Seven Times of Prophecy*.

### JOHN ENGLEADOW

WORD has just reached us, as this issue goes to press, that Mr. John Engledow has been killed in England by a robot bomb. A new writer for this publication, his splendid article titled *The Jewish Question* had appeared in *DESTINY* for August.

*In this warring world one becomes accustomed to news of death — death which is so frequently sudden that it is never totally unexpected. We admired these men so much, however, that we have never printed paragraphs with deeper sorrow than we print these.*

— THE EDITORS

### SINISTER INFLUENCES AT WORK

No thoughtful man can look upon the events of the immediate future with any degree of comfort, for malignant forces are at work throughout the world — including the United States of America. The purpose is evil and the desire is to gain political control. Back of the propaganda by which these forces hope to gain control is a sinister purpose which does not have as its object the good of our nation, but whose program is aimed at entrenching themselves in positions of power so that they will gain control over this country and perpetuate that control for years to come by capturing the machinery of administration.

We fully appreciate the skillful camouflaging of their propaganda through selfish appeals made to class consciousness and to labor groups, but we also know that if they once succeed in removing the safeguards to personal liberty and freedom as written into our Constitution the evil oppression and tyranny of the Old World will rise as a flood to plague even those who, for personal and selfish reasons, have given their support to these evil forces bent on tearing down and destroying the American way of life.

A study of conditions in the United States of America would indicate a temporary triumph of these evil powers in the troublous times ahead. When the Constitutional safeguards that have protected us from tyranny have been removed and our nation suffers through blood, sorrow and tears, we will finally awaken to realities and be compelled to turn to God and ask Him to deliver us from the results of our own follies in having listened to evil men and in having accepted their methods and ways.

After all, our nation today is countenancing all forms of evil: even the books, the best sellers today, are often but cesspools of filth, obscenity and lust. Intemperance has increased in excesses in many things. Nowhere is this more marked than in the *tripling of the consumption of intoxicating liquor in our land in the last twelve years*. The commandment, "Thou shalt not commit adultery" is considered by many to be of no consequence as our nation today fast approaches the condition so condemned by Jeremiah:

"They commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness."

Juvenile delinquency has increased at such a pace that even our court officials have become alarmed, while moral standards are perhaps at a new low in our land. Upon this foundation of spiritual decadency sinister forces are building their program of control with the expectancy of destroying the blessings of liberty and peace, except for the favored few.

Solomon addressed a message to the people who are more interested in the promises of continued prosperity than in the call to righteousness:

"For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." (Prov. 1: 29-32.)

One need but follow the orgy of unrighteousness so prevalent today as men and women spend their excess earnings in riotous living to recognize the fulfillment of "the prosperity of fools shall destroy them." As with the individual, so also with the nation that knows not God or refuses to keep and observe all His laws, there will follow destruction of justice and peace with life itself finally becoming a burden because of the evil men do.



# The King of Kings

By REV. E. J. SPRINGETT

FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." (Isa. 9: 6, 7.)

Soon again throughout Christendom these words will be heard by countless thousands who will once more commemorate the birth of the Prince of Peace. Once again the echoes of the angelic song which rang over the countryside of Judea so long ago will sound in our ears.

That was a wonderful day; the most wonderful of all days, when Jesus the Christ was born in Bethlehem. It marked the direct fulfillment of all the prophetic statements concerning the coming of the long-expected Messiah. It brought to fruition the promise of God: that man should be saved from the penalty of disobedience, and that redemption should be wrought in Israel. It was the day which separates the former from the latter years, and which struck off on the time clock of the Divine chronology the completion of the B.C. era. It came at the exact time decreed in the Divine purpose of God, and so the apostle exultantly declares: "When the fullness of the time was come God sent forth His son." And it was the day which is of special significance for us in this generation, now rapidly drawing towards the end of the age, because of the personality, the authority, and the as yet unfinished work of the Babe who was born at Bethlehem, the royal city of David.

Who was it, then, who was thus born at Bethlehem? First let the prophets answer: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

That was the statement quoted by the chief priests and scribes of his day to Herod, the then reigning king of

Judah, who had been greatly disturbed by the visit of certain wise men from the East who came asking: "Where is He that is born King of the Jews?"

Note well the question. It is significant and important. When these strangers who, after long years of study and meditation, had received the sign of the new star in the East and had been led to Jerusalem, they did not ask, "Where is He that is born the son of a carpenter?" but "Where is He that is born King?" That question is a vital question. It is a question which concerns us very deeply today. It greatly disturbed those of whom it was first asked, for we read: "When Herod the king had heard these things he was troubled and all Jerusalem with him." Just why? Would the birth of a carpenter's son so disturb king and people? Why should an ordinary family event in the lives of two people of humble circumstances living in the despised town of Nazareth so agitate the imperious Herod and his court? Why should that event be of such vital significance to us now?

Here is the answer, ponder it well. It means much to every one of us. It concerns the future of our race and nation, and its full significance is soon to be demonstrated among us.

The birth of Jesus was the birth of a King. Nay more, it was the birth of the *King of kings*. True, the title given to Him in the question of the wise men was "King of the Jews," but that was the inferior title. King George VI is king of the English people, but his full title is King of Great Britain and Ireland and of the Dominions beyond the Seas, and the greater includes the less, the whole is greater than the part. Jesus is the King of Israel. Personal greatness, universal sovereignty, a throne, the throne of David, and a kingdom unique in origin, founded and established by God, all these are the birthright of the Child born at Bethlehem of whom God sent a special messenger to declare:

"He shall be great and shall be called the Son of the Highest and the Lord God shall give unto Him the throne of His father David. He shall reign over the House of Jacob forever and of His kingdom there shall be no end."

Of Him Isaiah had declared:

"The government shall be upon His shoulder; Of the increase of His government and peace there shall be no end upon the Throne of David."

All down the Christian era the saviorship of Jesus has been emphasized and rightly so; but we must remember that in Him saviorship and kingship meet; and the time has now come when He must be proclaimed as Christ the King; coming to administer the affairs of His Kingdom on Earth — a kingdom into which the kings of the earth shall bring their honor and glory. Have we not lost sight of that tremendous fact?

The world is at war. The forces of evil and aggression are striving for world dominion; domination by force. Anglo-Saxondom is striving, so it says, to prevent such domination and for the preservation of those basic freedoms which alone can provide a stable foundation for civilization and for that Christendom for which Christ died. Men everywhere are longing for, planning for, and yes, *dying for a new world order* in which peace and order and good government shall be maintained.

Universal dominion will become complete when the King of Israel comes to occupy "the throne of his Father David," for He shall have "dominion from sea to sea, and from the river unto the ends of the earth." Universal peace shall be established, not for our time only, but for all time, when the Prince of Peace fulfills His promise:

"I will make a covenant of peace with them, it shall be an everlasting covenant unto them."

Universal freedom, absence of fear, relief from disorder — political, economic, and social — shall be the order of the day when He upon whose shoulder is the government shall come "to execute judgment and justice on the earth."

Of our day it may be said, as of the days when Jesus first came preaching the gospel of the kingdom, "The people are in expectation, in suspense." World empire systems have been cast down; the totalitarian states which succeeded them are crashing; democracy, hailed as the most enlightened form of human government, is disap-

pearing. Everywhere men are calling for leadership and striving to find solutions for economic problems which are proving insoluble by human wisdom, and to establish social security without realizing that a new foundation for our social order must be established.

And all the while the things they are blindly seeking are at hand, enshrined in the proclamation of the message of the coming King and the functioning of His kingdom.

Let us, once more, face some irrefutable facts: It is a fact that we have ignored the sovereignty of God and the kingship of Christ and that "the government shall be upon His shoulder."

It is a fact that we have, because of our nonrecognition of the Kingdom of Jesus, failed to develop our national administration in accordance with the Divine constitution.

It is a fact that we have refused to recognize that the truth of the Bible, "God's word written," demands, and depends upon the Israel people functioning at the present time as "a world-wide empire, consisting of a nation and a company of nations" and that this Israel is indeed present-day Anglo-Saxondom, the two main branches of which are the United States of America and the British Empire.

It is a fact that our modern diplomacy, based on expediency, has failed to secure the peace of the world because the Divine injunction, both in the Old and New Testaments, regarding our relationship with non-Israel peoples has been deliberately ignored.

It is a fact that human government and administration has resulted in the present condition of chaos, and that there is no hope of order and good government apart from the administration of the Divine constitution under the sovereignty of Jesus, the coming King.

It is a fact that all man-made schemes for the amelioration of conditions resulting from the ills of our social order, are merely palliatives, and what is needed is prevention rather than cure and that this can and will be attained only when we are ready to apply the principles of the Divine economic system.

Let our leaders in state and church recognize these facts which are irrefutable; let the cry go out throughout our nations to all our people:

"Repent ye, for the Kingdom of God is at hand . . . Prepare to meet thy God, O Israel."

Let us remember that there is no way out of our present difficulties, nor escape from the dread aftermath of this

war, *except by a national return to allegiance to Almighty God and declared readiness to obey His laws and that we shall be compelled to take His path.*

We are drawing near the end of 1944 and the dawn of 1945. Great and mighty happenings lie ahead of us which, as have the events of the past, will point to the coming of the King of kings, the Prince of Peace: "For the government shall be upon His shoulder."

At Christmastime we will be concerned with the commemoration of the coming of our Lord "in great humility." It is time to concentrate our thought upon His coming again "in His glorious majesty." *That is just as certain of fulfillment as was his birth at Bethlehem.*

Just as, so long ago, there rang over the Judean countryside the glory song of the angelic host and the proclamation of the birth of the King, so again, and that soon, as God counts time, not merely in the Holy Land but throughout all the world from sea to sea there shall ring out another triumphal proclamation: "Alleluia, the Lord God Omnipotent reigneth. . . . The kingdoms of this world have become the Kingdom of our God and of His Christ and He shall reign forever and ever."

## Voice of the People

MILLIONS of men and women who are privileged to cast their ballots abstain from going to the polls at every election time and the present national election has been no exception to this rule. The number of voters who failed to register their choice, had they voted, would have been sufficient to have changed the entire outcome of the present election — or made it a real choice of the majority of our people. Their responsibility in failing to vote and its influence upon the outcome of the election is as great if not greater than that of those who actually cast their ballots.

History clearly demonstrates that one of the responsibilities laid upon the Israel people is that as a free people they should have a freedom of choice. Even in the matter of God's selection of the House of Jacob as His kingdom, the people had to consent to that selection before they could function as that kingdom. The record states:

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 8.)

Note that *all* the people voted in this important decision, for every Israelite has a definite responsibility before God to express himself in matters of State. In modern times this is

done through the ballot box. There are, unfortunately, those who fail to recognize this, and some who even take the stand that as citizens of the Kingdom of Heaven they should not vote. Such are failing to recognize that the Kingdom of Heaven was established by God at Mount Sinai and it becomes the duty of every Israelite loyal to his God and King to prevent violent men from taking over the affairs of His Kingdom. When the Kingdom of Heaven became an earthly organization its citizens were duty bound to follow the injunction:

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifty, and rulers of tens." (Ex. 18: 21.)

Instruction is here given the citizens of the Kingdom in the selection of the type of men qualified to hold office in the land. It is the obligation, yea the responsibility of every citizen to see to it that such men are elected to office in accord with the above requirements. How can we escape accountability to God whether we vote or refrain from voting, for we are making either a positive or negative contribution to the outcome of an election or selection of men for public office?

# The Kingdom of God Is At Hand

By HOWARD B. RAND

**T**HE sand in the hour glass of the ages is running extremely low, signalling that the end of an age is at hand. As the grains of sand diminish so also prophetic time periods run out and many predicted events become history demonstrating the certainty of the chronological pattern of events past, present and future. Contemporary fulfillment of prophecy is rapidly establishing, beyond question, the accuracy of the times and seasons in which we live and proving that the midnight hour of the age approaches. And on the agenda for the closing days of this present order there are scenes so startling that without faith men would not believe them to be possible. Already we are witnessing the fulfillment of significant predictions given by the prophets concerning events destined to occur in the lifetime of the generation living to witness the end of the age.

## *Purpose of Prophecy*

Current world history is definitely taking shape in conformity with the utterances of Holy men of God who spake as they were moved by the Spirit of God to predict the course of history covering many centuries beyond their time. We are living in the day of the generation which is privileged to watch, and to those who know the meaning of it the incredible speed of a world hastening on to the greatest of all climaxes is most fascinating — an age coming to an end to be followed by the establishment of the perfection of kingdom administration.

If men could be made aware of the significance of this day and the meaning of the times and seasons in which we are living there would come an earnest desire to know and understand not only the Divine Plan regarding the nations but the individual relationship to that Plan. Micah, the prophet, declares:

"Will the Lord be pleased with a thousand rams, or with ten thousands of rivers of oil? . . . He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

To all this the New Testament adds the need of accepting Jesus Christ, His

teachings and the keeping of all His commandments in order that individuals may be reconciled to God.

## *The Elijah Message*

John the Baptist came preaching in the wilderness, the forerunner of the coming of Him who was to redeem Israel and bring salvation to all who could put their trust in Him. The burden of John's message was to call men to repent, for the kingdom of heaven was at hand. Now at the close of the Christian dispensation the same need of declaring the nearness of the kingdom is paramount, for the kingdom is soon to be established as the coming of the King draws near. John the Baptist preached the Elijah message and the Elijah message must again go out and *is going out now!*

What is the Elijah message? When we study the history of Elijah, the prophet of the Lord, we find that he issued a call to the people of His day to recognize that the Lord He is God, the Jehovah of Israel. He called the people to repent and admonished the King to restore the righteousness of the law of the Lord. Just as Elijah issued that call then, so now the same identical call is going out today to modern Israel, which is Anglo-Saxondom.

John the Baptist came in the spirit and power of Elijah and proclaimed the Elijah message to his day and generation. Isaiah prophesied of His coming when he said:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isa. 40: 3.)

Matthew referred to the fulfillment of this prophecy when of John he declared:

"In those days came John the Baptist, preaching in the wilderness of Judaea. And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias [Isaiah]." (Matt. 3: 1-3.)

Isaiah prophesied of the coming of John the Baptist and Zacharias was informed by the angel, before the birth of his son, that John would go forth in the spirit and power of Elijah and be the one who was to precede the coming of the Lord. The angel said:

"And he shall go before him in the spirit and power of Elias [Elijah] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 17.)

## *John and Elijah*

Following the transfiguration of Jesus, as He and His disciples were returning from the mount, Jesus charged them that they were to tell no man what had taken place, not until after He had risen from the dead. This brought forth a question from the disciples regarding the accepted belief that Elijah must first come. The disciples said to Jesus: "Why then say the scribes that Elias [Elijah] must first come?" (Matt. 17: 10.)

Jesus answered their question by declaring that Elias must surely come and restore all things. Then He said:

"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."

Following this is the statement that the disciples understood that He spake of John the Baptist. The entire account clearly demonstrates that both John the Baptist and Jesus failed to complete their respective tasks. John did not succeed in restoring all things and Jesus did not establish His Kingdom at that time nor did He take over the throne of His father David. Jesus declared Elijah had come, for John the Baptist went forth in the spirit and power of Elijah as the angel had declared unto Zacharias, his father, that he would. But John the Baptist was beheaded before he accomplished the mission of restoring all things, just as Jesus was later crucified following His rejection by the Jews who would not have Him to reign over them.

Because the Jews rejected Jesus, the kingdom was not restored at that time while, as a result of that rejection, the kingdom was taken from the Jews and given to a nation that would bring forth the fruits thereof (Matt. 21: 43). This postponed until a future time and season the restoration which John had been declaring was at hand when Jesus would return to take the throne of His father David and administer the affairs of the kingdom in righteousness.



The prophets declared the two comings of Him who was to redeem Israel: the first to suffer and die, and the second to take over the throne in Israel and reign upon the throne of David forever. So also the prophets have referred to the coming of Elijah as the forerunner of the coming of Him who was to take over the throne, and in whose coming there would be performed much more than John was able to accomplish. Isaiah prophesied of that coming and John the Baptist fulfilled the requirements of Isaiah's prophecy, but Malachi prophesies of the final propagation of the Elijah message before the great and terrible day of the Lord. This message is to be a call to His people to remember the law of Moses and to keep God's statutes and judgments. Malachi says:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 4-6.)

While the Pharisees and Sadducees did not recognize the Elijah rôle of John the Baptist, neither did the disciples of Jesus until He informed them that John the Baptist had come in fulfillment of the promise of sending Elijah before Him. Under the power of inspiration Matthew in recording the account of the activity of John refers to Isaiah's prophecy (Matt. 3: 1-3) rather than to Malachi's reference to the coming of Elijah, and so there yet remains Malachi 4: 4-6 to be fulfilled.

Though John preached the restitution message, the Jews refused to accept either John or Jesus of whom John was the forerunner, but the Elijah message in accord with Malachi's prophecy is now going out at the close of the Christian dispensation as Israel is called to make restitution and to remember the laws of Moses and all God's statutes and judgments.

### *Importance of This Message*

The instrument by which this message is being made known to modern Israel is not so important as the fact that the message itself is going out. John the Baptist was of little consequence in the eyes of his contemporaries, and yet he was the instrument in the hand of the Lord through which the power and spirit of the Elijah message was being made known to the people of his time. And just as men failed then to recog-

nize the significance of the fulfillment of the prophecy of the coming of Elijah, so now they are equally blind to the modern fulfillment of the Elijah call. We know, however, that the Elijah message, the call for the restitution of the commandments, statutes and judgments of the Lord, with the declaration of the need of remembering the law of Moses, is being heard by ever-increasing multitudes throughout the Israel lands.

It was to Israel only that Elijah spoke and to the people of the Covenant John the Baptist made his appeal, and today it is the people of the kingdom to whom the Elijah message is being addressed. While God may yet raise up an individual to crystallize this call to restoration, nevertheless the call is already going forth to the Anglo-Saxon-Israel nations and thus is being fulfilled the saying of Jesus:

"The good news of the kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come." (Matt. 24: 14, *Ferrari Fenton Trans.*)

This by no means indicates that men as a whole are going to accept this gospel of the kingdom before the age ends, but rather that it is to be preached throughout the Israel lands as a witness to all nations, demonstrating by its proclamation that the time of the restitution of all things is at hand and that the age is about to end in the return of Jesus Christ our Lord.

### *The Gospel of the Kingdom*

Now the gospel of the *kingdom* is not the gospel of salvation preached to the individual although in the gospel of the kingdom provision is made for the individuals who will have a part in the kingdom through Jesus Christ our Lord. The gospel of the kingdom proclaimed by John and later by Jesus, prior to the rejection of Him by the Jews, is the *glad tidings of the kingdom* in the restitution of which (with its administration) equity, justice and peace will be established for the benefit of all His people.

Jesus sent His disciples forth to proclaim the kingdom long before He instructed them regarding the gospel of personal salvation. It was a message directed to Israel only; and though His disciples began proclaiming it, the completion of that proclamation to Israel was suspended as the result of the rejection of the King of the kingdom by the Jews. The message is only now going out again in the renewal of the proclamation of the glad tidings of the

kingdom as the time for the return of the King draws near. With the interruption of the kingdom message as the result of Jewish opposition the disciples, following Jesus' resurrection, were instructed by Him as follows:

"Go ye into all the world, and preach the gospel [not of the kingdom, for that was addressed to Israel only, but of personal salvation] to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15-16.)

Today the Times of the Gentiles is ending, the gospel age is coming to a close and Israel is being prepared for her part and place in the plans of God as the gospel of the kingdom is again being proclaimed throughout the Anglo-Saxon-Israel lands. It is the Elijah message, calling His people and their rulers to make ready for the coming of the Lord, for the restitution of all things is at hand.

So important is this time of restitution for every one in his personal need and relationship to God that Peter, following the day of Pentecost, made it the subject of an address in which he admonished all to repent and be converted before that day should come. He said:

"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-21.)

The proclamation of the kingdom is addressed to all Israel and that message was to go out when the time of restitution of all things was at hand. Peter spoke at the beginning of the Christian dispensation and during the gospel age the glad tidings of personal salvation have been preached. Now, as the age is ending, and the time of restitution is at hand, the gospel of the kingdom is again being proclaimed. Of that gospel Jesus said:

"Ye shall not have gone over the cities of Israel, till the Son of man be come." (Matt. 10: 23.)

This could not be said of the message of personal salvation, for every city, town and hamlet in all the Israel lands have had the gospel of salvation proclaimed unto them, but the glad tidings of the kingdom have not thus been preached in all the cities of Israel. Neither will the message of the kingdom be proclaimed in all the Israel cities before the triumphant return of our Lord and King. As the gospel of the kingdom

goes out in ever-increasing volume we know the time of restitution is near and the end of the age at hand, for one of the greatest signs of the imminence of the coming of the Lord is evidenced in the message addressed to the generation called upon to remember the laws of Moses and recognize the need of restoring the administration of God's commandments, statutes and judgments.

### *Important Signs*

Along with the proclamation of the message of the kingdom there are other signs indicating that the midnight hour of the age approaches. Unknown to most men, one of the signs that an age is closing is given in the sovietization of Russia, under whose leadership the organization of a great confederacy is now in process of being formed. (See "Know Your Enemies," *DESTINY* for November, 1944.) Under Russian political and military moves such a confederacy is becoming apparent to the student of current history familiar with Ezekiel's prophecy. (See Ezekiel 38 & 39.) The march of time is bringing into relief a series of events so significant and startling, in the light of the prophetic Word, that the meaning of national and international intrigues should be apparent to even the casual reader of the daily news. Yet, with it all, the ecclesiastical leaders who should know the Book and its message as well as the utterances of the prophets, are blind to the signs so clearly marking the times and seasons in which we live. Unbelief is the great stumbling block that hinders men from seeing, understanding and recognizing the truth or believing His Word, the message of the prophets, and accepting the call to restoration.

### *Palestine and the Near East*

While the proclamation of the gospel of the kingdom throughout the Israel lands is evidence that the kingdom of heaven is at hand, the activity of the enemies of Israel in preparing for a military invasion of the land of Israel is a clearly marked milestone which indicates the nearness of the end of the age. When Palestine is invaded in fulfillment of the many prophecies pertaining to the final invasion of that land, the end will come.

### *Forerunner of Kingdom*

Every chronological indication points to the gathering, soon now, of the hosts of Gog for the march towards Palestine. Zionists are laying claim to that land, and in the refusal of Great Britain to

recognize these claims the Zionists will play a major rôle in the crystallization of the plans for the coming invasion. But apart from the significance of the Russian move, in itself, is its meaning to prophetic students, for the Lord uses the invasion of Palestine to time momentous events which should cause every Christian leader to become alert because of present world developments. The coming military move on the part of the great confederacy headed by Russia is a signal of the nearness of the coming of the Lord and the establishment of His righteous rule in conformity with the Elijah message and the proclamation: "The kingdom of heaven is at hand." What a difference it would make if our ecclesiastical leaders could be brought to realize the meaning of all this in its full significance! Unfortunately, however, the spiritual leaders of the church and many of its members have been lulled into a sense of false security through the deadening doctrines of modernism. They refuse to believe or examine the evidence which marks our generation as the generation which will see the coming of the King of kings and Lord of lords, of whose coming the proclamation of the kingdom message is a forerunner.

### *The Coming Earthquake*

It is only a matter of a comparatively short time when Russia will be moving into the Near East. Ezekiel declares that her move will be the signal for the great earthquake of which both Joel and John as well as other prophets have spoken, the earthquake destined to bring to a close world conflict and destroy the armies that have come against His kingdom.

According to Joel, at the time of this great earthquake the sun and moon will withhold their light and the stars will not shine, and both the heavens and the earth will shake (Joel 3: 15-16).

### *Sign of the Son of Man*

Jesus declared that when this earthquake occurs:

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24: 30.)

John refers to this same time, declaring that it is the "Great day of his wrath," and asks the question: "Who shall be able to stand?" (Rev. 6: 17.)

Zechariah speaks of the same earthquake as accompanying the move of the northern hordes into Palestine and states: "Behold the day of the Lord

cometh." Following this statement, this prophet gives a detailed description of the military move against Jerusalem with the topographical changes which will occur as a result of the earthquake.

This is the same earthquake prophesied to occur during the seventh and last vial of Revelation 16: 17-21, bringing the present age to a close. But with the age ending, the time of the restitution of all things will have come and the kingdom age will be ushered in. To awaken God's people to this reality, the gospel of the kingdom is now being proclaimed throughout the Israel lands as the day of the Lord approaches and the nations are angry. Timed with the restitution is the coming resurrection, for the righteous who have passed on before are to be restored to the land of the living that they may have a part in the kingdom and its administration.

### *Rewards and Resurrection*

Esdras inquired of the angel concerning the time of rewards or the harvest of the age. The angel told Esdras:

"Even when the number is fulfilled of them that are like unto you. For he hath weighed the world in a balance; and by measure hath he measured the times, and by number hath he numbered the seasons; and he shall not move nor stir them, until the said measure be fulfilled."

Here we have set forth the exactitude of the Divine timetable, but Esdras questioned the Lord, asking if His plans might not be delayed because of the impiety and sins of them that dwell upon the earth. Could they not hinder, by their acts, the fulfillment on time and in accord with the schedule the events predicted? Esdras said:

"So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

"Then said I, No, Lord, that can it not.

"And he said unto me, In the grave the chambers of souls are like the womb: for like as a woman that travaileth maketh haste to escape the anguish of the travail: even so do these places haste to deliver those things that are committed unto them from the beginning." (II Esdras 4: 40-42.)

As with the chronological timetable, so with events, the Divine plan requires that when certain world activities come into being they shall be the signal for the fulfillment of prophecies which have been related to them. Chronology thus measures the times and seasons, and even though men are unfamiliar with its scientific accuracy yet those times and seasons should be known by the



tabulation of the events which signal their coming.

### *A Time of Distress*

Both Daniel and John set forth certain events as a signal to the *watchers* that the time of the resurrection is at hand. Daniel outlines the world conflict and, as the climax approaches, says:

"And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12: 1-3.)

Ferrar Fenton, in his translation of this, indicates that the time of trouble is a particular period of distress within the Israel nations. Because of the importance of Daniel's words in relation to the timing of the resurrection, it is well to carefully note and compare translations:

"... and a period of distress will come, such as has not come from the existence of the Nation to that period, but in that period your People shall escape. — All who are written in the Book of Record. — And many sleeping in the dust of the earth will awaken. Some to Everlasting life; — and some to Everlasting shame and contempt. But the Teachers will shine like Lights in space; and those who have led many to Righteousness, like Stars for ever and ever!"

During the period when distress and trouble come upon His people the resurrection is to take place. This is confirmed by Jesus Christ in His Revelation to John:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." (Rev. 11: 18.)

The time for trying or judging the dead and the giving of rewards to His servants cannot come until the resurrection has taken place, thus that resurrection is timed, according to Revelation, to occur in a period when the nations are angry or, as given by Ferrar Fenton, when the heathen are raging. The preceding verse in this eleventh chapter of Revelation clearly shows that it is the time when our Lord is to take over His Throne and reign upon earth.

### *The Call to Restoration*

Within the kingdom and throughout the Empire the Elijah message is now going out to His people, calling upon them to restore the commandments, statutes and judgments of the Lord and to remember the law of Moses. While the great majority are at present failing to give heed to this call, yet it is being proclaimed as a witness throughout all Israel lands and thus it is accomplishing the task of publishing to Israel that the kingdom of heaven is at hand. The ultimate purpose of this Elijah call going out just before the coming of the great and dreadful day of the Lord is set forth in Malachi:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4-6.)

Ezekiel sets forth the results which will follow this eventual and final proclamation of the Elijah message:

"Then shall I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"And a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ez. 36: 25-27.)

Here the prophet declares the restoration of the law, a definite consequence of the proclamation of the glad tidings of the kingdom. And when restitution of all things finally becomes a reality, His people will observe and keep all His laws. It is significant that the Elijah call for Israel to remember the law of Moses and keep the statutes and judgments of the Lord meets with final and complete response of His people *immediately following the climax of the Battle of the Great Day of the Lord*, when Gog and all his hosts are overwhelmingly defeated. This attack upon Israel will, therefore, contribute materially to awakening His people to their identity and in light of that identity to the responsibility of keeping and administering the law of the Lord. As Russia moves, bringing to fruition her plans for the great confederacy which under her leadership will move against Israel and Palestine, God, through the proclamation of the Elijah message within the Israel lands, is making ready His people for a great, national, spiritual revival. Israel's salvation from destruction at the hands of this great con-

federacy will not be through force of arms but by the restitution of her God-given laws, that she may conform with the conditions of righteousness, enabling God to save her.

The call is going out to the whole House of Israel:

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ez. 33: 11.)

What are our evil ways? When Israel was taken into Assyrian captivity the Lord declared that her evil ways were the refusal of His people to keep His laws:

"The Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets . . . And they rejected his statutes, and his covenant that he made with their fathers, and his testimony which he testified against them: and they followed vanity, and became vain, and went after the heathen that were round them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God." (II Kings 17: 13-17.)

### *The Coming Spiritual Awakening*

The climax of the conflict of the ages finds all the nations of the earth gathered against His people Israel. In order that Israel may be prepared to meet this situation the Kingdom message is being proclaimed throughout her lands. The result will follow in Israel's awakening under pressure, so that subsequent to the climax of the coming armed conflict, centering in Palestine, God can say of Israel:

"So the house of Israel shall know that I am the Lord their God from that day and forward . . . Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord." (Ez. 39: 22 & 29.)

In the call to restore the law the Elijah message is going out to His people. This message was to be proclaimed just before the coming of the great and terrible day of the Lord. Present-day Russian diplomacy, as she brings under her influence those nations which will make up the great confederacy, is clear evidence to those who are prophetically alert of the nearness of the Battle of the Great Day of God Almighty when — through storm, tempest and earthquake — the enemies of His Kingdom will be destroyed and the Kingdom Age will be ushered in, and when those who have passed on and are worthy will be re-



stored to life in order that they may have a part and place in that Kingdom.

Then will come fulfillment of the Lord's declaration:

"I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezekiel 43: 7.)

John the Baptist was unable to complete his mission because of the refusal of the people to believe him. Jesus was unable to take over His great power and reign because the Jews would not have Him to reign over them. Today,

however, the Elijah proclamation is going out again and, as it increases in volume, Israel, under pressure of the enemies' attack, will awaken to the need of restoring the law. Following the defeat of Gog of the land of Magog, Jesus Christ will return and take over the throne of His father David and reign over the House of Jacob for ever (Luke 1: 30-33).

The promulgation of the kingdom message is one of the great signs of an age ending. Men would do well to give heed to this message for it not only sig-

nals that preparation should be made for the coming of the Lord, but that His people should turn from their evil ways and secure God's blessing and the needed protection against the great confederacy which will soon move with one purpose in mind, *to destroy Israel that she may be no more a nation in the world today.*

The Elijah message is being proclaimed throughout the Israel lands, for the kingdom of heaven is at hand: "Behold the Bridegroom cometh — go ye out to meet Him."

## Is Christianity Collapsing?

On a recent occasion the Bishop of Birmingham, England, addressed the students of Birmingham University, and told them that, in his opinion, Christianity was collapsing, morally and intellectually. The Bishop does not believe in material happenings such as the nature miracles recorded in the Gospels, which, he said, contradicted the principles of science. The method of approach to the Gospels had to be revised, and he thought the time had come when some of the old beliefs should be repudiated. The Bishop evidently thinks that science must take a higher place than supernatural revelation. He does not expect God to break through into human life in any manner which science cannot explain. He does not accept any revelation which cannot be understood by human reason.

This is one of the outstanding fallacies of Modernism, and one which Anglo-Saxon-Israel believers cannot allow to pass unchallenged. We believe that God has broken through into human experience in a supernatural manner ever since He appeared to Abraham, and has shown His Almighty power hundreds of times by miracles and revelations which cannot be explained by human reason.

We are surrounded by the supernatural, for behind every bit of nature there is supernature, Life, which no man can either explain or control. God's power is not limited by the laws of modern science, and if the scientist has decided to disbelieve all the happenings he cannot understand he has shut himself off from the most powerful sources of knowledge which can influence the mind of man. Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." Nicodemus asked, "How can these things be?" He wanted to measure the miraculous by human reason, and found it impossible. We ought not to marvel at anything God does. We should expect supernatural things to happen, and should be surprised that they are not often happening.

It was no wonder that our Lord worked miracles; the real wonder is that He did not perform many more miracles. He must have restrained Himself many, many times, for He was full of Divine power. It was no wonder He rose from the dead; the real wonder is that the grave held Him at all. It is no wonder that God delivered Israel from Egypt, fed them with manna, fought their battles, appeared to Moses at Sinai, and by signs and wonders revealed His mighty power

on their behalf: the real wonder is that, in spite of all these revelations, they forsook Him, and went into idolatry.

We must not measure God's doings by our own imperfect knowledge: we should rather rejoice that He is greater, wiser, more powerful than ourselves, and we should expect Him to act in ways beyond our limited comprehension. Many things that are marvellous to us are normal to Him, and when our minds have grown we shall come to see that some events we thought miraculous were the very things we should have expected to happen.

The laws of the universe, now understood by science, are but elementary, for it is evident there are greater, higher laws which we have not yet comprehended. God works as Divinity would work, not as man; and should He employ methods of working as yet beyond our ken, who are we that we should even suggest that such methods are irregular or irrational?

When the Holy Spirit displayed His power at Pentecost He was not bound by the laws of science. Under His power the disciples did irregular, miraculous things: they healed the sick, cleansed the lepers, raised the dead, and cast out devils. At various times in the history of the Christian Church the Holy Spirit has repeated this remarkable visitation, and the same miraculous signs have followed. Science cannot explain these things, and is sorely baffled. If scientific minds have decided to reject all the happenings they cannot explain they must reject Pentecost and the power of the Holy Spirit.

No, Christianity is not collapsing, but our faith is. We are trying to run our Churches without the power of the Holy Spirit, and the result is collapse.

We are trying to put human reason in the place of Divine inspiration, and the result is failure.

We have reduced the Church to a mere human organization, and being without Divine power, the structure is almost lifeless. Human reason will not save it; modern ideas are proving no adequate substitute for the burning faith of our fathers; neither can the fundamental principles of the Christian religion be destroyed by any repudiation which modern teachers may advance. The very thing which Modernists reject is the one hope of Christian revival, namely the supernatural, miraculous power of the Holy Spirit.

# A Kingdom of Peace

By HAROLD A. STEPHENS

ARISING out of the basic message of the Bible, which is the gospel of the Kingdom of God, there are certain fundamental facts that must be understood and taken into full consideration when analyzing conditions resulting from the present conflict of nations and the aftermath of such a colossal struggle.

It is, of course, generally recognized that winning the war by the defeat and destruction of Nazism is not enough. We have also to win the peace. That is, we must have a carefully coordinated plan which, in process of administration, will result in permanent peace and continuous stability with consequent good will and harmony among all peoples.

But the one paramount fact which alone can remove all the difficulties incident to the solution of the problems of world peace is still being ignored. Leaders in state and church and the people who rely on their leadership remain blind to the truth that God has in operation His own plan and purpose for the world. They do not know that the time has arrived for its final and complete fulfillment; furthermore, they do not realize that the establishment and functioning of this coming New World Order, which is in very fact the Kingdom of God on earth, is in the hands of God and not of men.

The Bible is the only source of authoritative information regarding the meaning of world conditions and the manner in which the present global conflict will finally end. The theme song of God's word written is the gospel of the *Kingdom*. The good news of the Kingdom is the message of the prophets, confirmed and ratified as to every "jot and tittle" by our Lord Jesus Christ. It formed the main subject of his teaching. It was the one evangel which he commissioned his disciples to proclaim throughout the world. Through it like a golden thread runs the gospel of redemption and salvation: the redemption of Israel for service and the salvation of all men wrought by Christ when he finished the great atonement at Calvary. It is the message of the whole Bible, from Genesis to the Revelation of Jesus Christ, and it proclaims the story of God's plan and purpose in history.

This purpose and plan has been slowly but surely working out all down the ages and is now in our day rapidly coming to its final and complete fulfillment, for we are indeed the people and generation of which Jesus Christ declared: "Verily I say unto you, This generation shall not pass till all these things be fulfilled." "All these things" comprise the rise and fall of empires and of nations; the appearance of revolutionary political parties; the development of an ecclesiastical hierarchy, Christian in name but anti-Christian in principle and policy; the loss of faith and a general disregard of God; utter disobedience to divine law; wars and rumors of wars culminating in a time of chaos and of tribulation such as never was since there was a nation until that same time. History records the absolute and perfect fulfillment of the prophetic record. In our generation now rapidly drawing to an end, for more than thirty years of it have passed, we have witnessed within our own experience more direct fulfillment of what the prophets have spoken than any preceding generation.

Many people are thinking that the end of the present conflict is in sight and that the defeat of Germany, when it comes, will mark its close. As a matter of fact, the military defeat of the Nazi forces will usher in the most difficult phase of the entire struggle. Remember we have not only to win the war but also to win the peace. That latter task lies in the international political sphere and its problems are already occupying the attention of diplomats in the so-called Allied Nations.

Those of you, however, who are studying prophecy at this time know that with the downfall of Germany we will have destroyed only two heads of the eagle of II Esdras; and that the third head, the *communistic* as personified by the ruling clique of Moscow, has yet to go down. It must be destroyed by the sword in the hand of the roaring lion, which confronts the eagle with the declaration that its time of domination and treading down the earth's inhabitants has come to an end.

Many people within our nation are asleep regarding this communistic menace. They consider it nothing more or

less than a minority group struggling for recognition in the politics of the nation. At the Democratic National Convention we saw the strength of this group in their swaying of the trend of the whole convention. Everyone is aware of Sidney Hillman's intensive campaign to guide the votes of union members in the 48 states of this republic. Perhaps not so many know that Hillman's Political Action Committee has written to ministers, priests and rabbis throughout the country in an attempt to put his brand of politics in all the pulpits. Unfortunately large numbers of our theologians have been indoctrinated already with the tenets of communism.

Blind indeed is the individual who fails to see that the dissolution of the Communist Party and the Comintern was but a subterfuge and a screen behind which Moscow is working in this country to the ultimate end of taking control over the nation. William C. Bullitt, former ambassador to France and Russia, wrote a very enlightening article for *Life Magazine* (September 4, 1944) titled "The World from Rome" in which he had the following to say concerning Soviet ambitions:

"The Romans expect the Soviet Union to dominate Finland, Estonia, Latvia, Lithuania, Poland, Rumania, Bulgaria, Hungary and Czechoslovakia. They expect the Russians to use varied methods in establishing control and to avoid setting up communist governments immediately in countries where communists are few. They feel that the present Soviet imperialists have learned from the experience of the Communist Béla Kun government (established in Hungary after World War I but so incompetent that it went down in a welter of violent reaction) that strong communist parties and administrations must be organized before the installation of communist governments. Therefore, they expect the Soviet Union at first to insist only on the installation of the strange thing its propagandists call a 'genuinely friendly democratic government,' i.e., a government under which the communists will be at liberty to organize themselves strongly enough to destroy all democratic liberties and install a Soviet totalitarian regime.

"This was the method employed by the Soviet government to annex Estonia, Latvia and Lithuania. After the Soviet government, by threats of invasion, had compelled these Baltic States to permit the Red Army to oc-

cupy strategic points within their territories, the Russians behaved with great courtesy and restraint — until they had had time to build up the communist apparatus in the brave but doomed little states. Then, when all was ready, they struck.

"The Romans expect this method, or some variant of it, to be employed by Soviet imperialism in the case of Finland. They believe that Finland may be treated as politely — at first — as Estonia, Latvia and Lithuania were treated — at first — but they feel sure that in the end Finland will be swallowed by the Soviet state and that the shootings and deportations will leave few Finns to tell the tale.

"Eastern Poland, as well as Estonia, Latvia and Lithuania, they expect to be incorporated immediately in the Soviet Union. The remainder of Poland they believe will be set up as a so-called independent state with no more real independence than the Ukraine."

On the morning of September 6, newspapers carried this headline: "Russia Declares War on Bulgaria." The question arises, why did Russia declare war on Bulgaria? Press accounts gave the answer that Bulgaria was accused of harboring Nazi troops. But events at this date tell an entirely different tale. A news analyst, in his broadcast on September 8, stated that the Bulgarian peace ambassadors, who had been reported in Cairo, Egypt, awaiting the answer from the United States and Great Britain regarding peace terms, had left Cairo for parts unknown. We would hazard the guess that the unknown destination was Moscow.

Now what is the sum total of these events? Simply this: Moscow officials have determined that no peace is to be made in Europe unless they have a hand in it. In other words, they do not trust the United States and Great Britain to make peace terms agreeable to the Soviet Union. Moreover, Russia has always wanted an outlet to the Mediterranean. By declaring war on Bulgaria she had an excuse to send her troops through Bulgaria into Greece and up to the Turkish border, where she can now bring armed pressure to bear on Turkey and Greece for the outlet to the Mediterranean she has been wanting so long. In this way Russia has been able to get her troops down in the section of Europe close to Egypt and Palestine. She is also maneuvering her troops in Yugoslavia to face our troops in Italy so as to be ready when she starts to play the part of Gog and Magog and come against Israel in the Near East.

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God has said that out of this time of tribulation in which we now find our-

selves, and which is to increase as the days go by, there will emerge but one kingdom and one government — the Stone Kingdom — ordered and directed by the Lord Jesus Christ himself. This being true, it means that the world dominion to come is to be a Christian domination and not a communistic one. Further, it means that the days ahead will bring into being the greatest conflict of all time: Christianity *versus* Communism!

Considering these matters from the human viewpoint, and noting the evidences of self-interest which are appearing already in the sphere of post-war international planning, the future is dark and threatening with uncertainty; but when world events are analyzed with a knowledge of Divine Purpose, the future is bright with promise and the assurance that the cherished designs of evil men will never be realized. How can that knowledge be attained? By diligent study of the Bible. Even true Christians will be ensnared in the coming months unless they try every doctrine by the Word of God as those first Christians did in the days of the apostles.

Robert Quillen, writing for the Publishers Syndicate recently, gave expression to the most profound truth that we have seen from the pen of any columnist. In these few sentences, under the caption, "Men Ashamed to Advocate One Order That Will Work," he outlines the cause of our predicament and with great insight suggests the cure:

"All through history, mankind has lived in discontent and dreamed of a new order that would bring justice and security and happiness.

"The Pilgrims began a new order here in America; the Quakers developed it and Jefferson gave it a firm foundation, but we are still trying to overcome its faults and make it work. Stalin gave Russia a new order. . . . Hitler gave Germany a new order. . . . Roosevelt gave America a new order, and its early benefits were a blessing to millions of 'forgotten men,' but it developed new agencies of tyranny; taught pressure groups to dominate the government, and left the old fundamental problems unsolved.

"Always the new orders have failed because their authors have ignored the only plan that takes account of and provides a remedy for the weaknesses of human nature. They have been afraid to consider it because it is called religious instead of political. It is the new order revealed to mankind 2,000 years ago and called the Kingdom of God.

"Suppose that all men, made brave by desperation, should acknowledge its perfection and adopt it tomorrow. What would happen?

"At first you would notice little change. Everybody would continue at his usual occupation. But soon you would begin to notice

the absence of fear and anxiety and strife and bad manners.

"Everybody would do his best. There would be no competition except that each would try to be more kind and unselfish than his neighbor. There would be great abundance for all, for none would desire more than he needed. Each would share his plenty with the unfortunate, but none would accept more than his need required, for all would do to others as they would have others do to them.

"All new orders have tried to establish security, prosperity and abundant life, but always without meeting the conditions that are essential to success. They have ignored the rule, 'Seek ye first the Kingdom of God, and all of these things will be added unto you.'"

The gospel of the Kingdom of God proclaims the end of war and the establishment of permanent peace and stability. It tells of a time when nations shall beat their swords into ploughshares and their spears into pruning hooks and learn war no more. It declares:

"The mountain of the house of the Lord shall be established in the top of the mountains . . . and many nations shall come and say, Come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths, for the law shall go forth of Zion and the words of the Lord from Jerusalem." (Micah 4: 1.)

Do you ask, "When shall these things be"? Or do you regard the proclamation of the prophet as visionary, traditional and unrelated to our day? Men will soon know that there is nothing visionary or unreal in what the prophets declare. This present conflict is coming to its final end, not with the defeat of Germany, but with "the battle of that Great Day of God Almighty." The climax of that Great Day will bring Jesus Christ our Lord to earth as King of kings. The prophecy in Luke 1: 32 and 33 will become the most tremendous fact in history:

"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end."

You see, this statement is of supreme importance to us of Anglo-Saxon stock, for we are the present day members and representatives of the House of Jacob. We are *Israel*, chosen by God for service. Anglo-Saxondom — the British Commonwealth of Nations and the United States of America — peoples of kindred stock in Scandinavia, the Low Countries, Normandy and Brittany are today "the nation and company of nations" and "the great people" that God declared the seed of Abraham through



Isaac should become. Within the British Empire is the throne of David, occupied by a lineal descendant of the Davidic line in the person of King George VI, who is fully aware of his descent.

Israel never prospered in the past, nor will she be allowed now to carry out her task as the instrument and servant of the Divine Purpose, while in alliance with non-Israel peoples. Why? It is because the Israel nation was selected for a special purpose. Her teaching has been different from that of other nations. She has always been ready to succor other peoples in distress. You get a glimpse of the type of people we are associated with in our alliance with Russia from the following editorial which appeared in the *New York Times* for August 20. It was headlined, "The Tragedy of Warsaw":

"Warsaw, Poland's war-ravaged capital, was a modern city; its 1,300,000 peace-time inhabitants made steel, machinery, shoes, textiles. . . . On August 1, when the guns of the approaching Red Armies could be heard in Warsaw streets, the Polish government in exile at London had ordered its underground armies to arise. In twos and threes men armed with weapons hidden after the battles of 1939 gathered under the command of the 38-year-old guerrilla fighter, General Bor. They had seized widespread areas of the city and three Vistula bridges over which Germans east of Warsaw were supplied.

"The Russians were within ten miles of the city, but their guns ceased firing, at least in the direction of Warsaw. From the Polish leaders in London, who headed the government recognized as the legal government of Poland by Great Britain and the United States, came agonized appeals for aid. The uprising, they declared, had been carried out to assist the Red Army according to the pattern established when the Russians approached other cities.

"Our airmen flew in supplies and arms to the men under General Bor in Warsaw, flying some 1,600 miles over enemy territory. The Russians with air bases less than 75 miles distant did nothing. Evidently they ceased their attack on Warsaw and allowed the Germans to liquidate those patriots who might later have given trouble to the Russian-backed Polish communistic government which had been set up in Moscow."

Can we expect God to spare us when we associate ourselves in a common cause with a people of this kind? Doubtless you will agree that the answer is, No.

In considering schemes for ensuring world peace by man-made leagues, we should remember the fate of the former League of Nations and its description by the prophet as "a wall daubed with untempered mortar," and bear in mind

God's injunction which still stands regarding alliances with non-Israel nations: "Thou shalt make no covenants with them nor with their gods." We should not lose sight of the fact that as a Christian civilization, Anglo-Saxondom, which is Israel, is bound to observe the apostolic direction:

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 14-18.)

Some people may object to the term atheist as applied, for example, to the communists, but facts are facts and it is foolish not to face them. As was stated recently in the *London Daily Mail*:

"The communist leaders of the Soviet Russians are still atheists, they will remain atheists and so will the majority of the generation which have reached majority under communist leadership. The recent recognition of the Patriarch and Holy Synod of the Orthodox Church will make very little difference inside Soviet Russia, but outside it will be of immense use to Soviet diplomacy."

At the Teheran Conference, Anglo-Saxon-Israel made an alliance with a non-Israel nation which will not stand; 286 days later — the displacement number according to the Great Pyramid — it was announced that the conference at Dumbarton Oaks had come to an impasse due to a breakdown in negotiations with Russia, and that the British representatives had gone to Quebec for instructions.

Evidently the time is at hand for the uncovering of all things. The aims of nations must be made known. Being forewarned we know that our compact with Russia will not stand in spite of the efforts of our President and Britain's Prime Minister to prop it up. We have two witnesses to this fact: a) the Quebec Conference is the eighth between the Anglo-Saxon heads, hence it bears the Christ number and the decisions arrived at there will be overruled by Christ; b) as we have just said, we have passed the displacement period, dated from the Teheran Conference, when Israel must be displaced from her agreements with non-Israel nations. The peace men seek will not be found

in such alignments. It is a time for calm, thoughtful deliberation.

This was called to our attention by Upton Close in his broadcast on September 3, when he said:

"I think most of my hearers look to me for an analysis more than the usual exulting over our victory, or vaunting over our enemies. Now in this hour of triumph when military victory can so easily be turned into moral defeat, why are our preachers not pointing out to this victorious allied world that unless certain changes are made the moral victory will be lost?"

We are meeting the problems of peace with questioning — even with fear. If we are a Christian, God-fearing nation, what have we to dread? Are we afraid of the truth that shall make men free? "There is nothing hidden," said Jesus, "that shall not be revealed." Are we, then, as a nation, afraid of what may be revealed?

Blindly but surely we are approaching the hour for which Robert Quillen hardly dared to hope, when mankind, "made brave by desperation," will try that final way — God's way — the Kingdom of God on earth. When men are willing to do this, and not until then, they will experience in full measure the promise of God's presence and benediction: "I will dwell in them; and I will be their God, and they shall be my people."

From the foregoing review of world conditions in the light of Scriptural prophecy and admonition, one may safely conclude: 1) that the present conflict will not end with the defeat of Germany and Japan; 2) that all man-made schemes for the establishment of a new order contrary to God's plan will prove futile; 3) that no coalition of nations with clashing ideologies, attempting to revive the League of Nations, can ever maintain lasting peace; 4) that nothing save the actual functioning of God's Kingdom on earth, with the full administration of His laws under the sovereignty of Jesus Christ, can guarantee peace, security, order and good government. These conclusions are stated upon the authority of the Bible.

Thus will be ushered in an everlasting Kingdom of Peace. Of this time, God declares in II Esdras 16: 73-75:

"Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire. Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt; for God is your guide."

# News Confirms Prophecy Again

By W. C. NABORS

November 6, 1944

**I**N ORDER to fully appreciate the value of prophecy in relation to current world events, it is necessary not only that we forecast interpretations but that we carefully recheck results after the news of events on the dates forecasted is available.

In *DESTINY* for November there appeared Chart 34 (dated September 13, 1944) with seven specific interpretations of events around the dates October 25, 26 and 27, 1944, and their relationship to the general pattern of world events.

Let us review the news applicable thereto by reference to the seven measures forming the basis of the forecast:

1) By the terminal dates indicated world events in the political field were pointing up in one direction. The man on the street knew that any future world peace depended on the Big Three; Britain, United States and Russia, and world peace was the question before the nation. The German collapse was hastening the day of decision. The one unanswered question was the policy to be pursued by Russia. No longer was Germany the top consideration of the nations. Russia now held this priority.

Mr. Churchill, putting the question in the form of the desire of the Nazi enemy, suggested "that the Russians may go this way and Britain and America that," admitted that "the meeting at Moscow was a sequel to Quebec," and further that "there was a special reason for our dual conference in Quebec." The events in September and October came to a climax on the exact terminal date referred to (October 27, 1944) when Mr. Churchill after his travels to Quebec and Moscow appeared before the House of Commons to make his report on the Moscow Conference. The full text of his talk appeared in the leading newspapers of the United States on the morning of October 28th. A study of this talk confirms in almost every detail that the nations of the world were being directed by the living God as to bring these nations before Him in judgment exactly in the manner and on the time schedule foretold by the prophets in conformity with our previous interpretations.

2) Russia's plan to carry out in Poland where Germany failed was fully

reported by Mr. Churchill in his report to Commons. Note that his report of the Moscow Conference warned that "the most urgent and burning question was, of course, that of Poland." He further stated that in this sphere there were two issues: the first, the question of the eastern frontier of Poland; the second, the relation of the two Polish governments. He reported that he conferred at length in Moscow but was unable to report these questions settled. He further suggested that a Three Power Conference was contemplated. Here, again, is confirmation that this world question follows the Bible plan foretold as to the nations involved, as to the timing of events, and results achieved.

3) Certainly the news from the East to involve Palestine was foreshadowed in the moonlight view if we put together a few outstanding events preceding the indicated date. Let us note:

The failure of the conference at Dumbarton Oaks and the cause thereof,  
The Arab Conference in Cairo,  
The change of the Egyptian Cabinet that followed,

The occupation of Greece by Britain,  
The union of the Soviet armies with those of Tito,

The fall of Belgrade,  
The peace terms to Bulgaria,  
The Soviet oil bid to Iran and its rejection,  
The requested truce from Hungary,  
The refusal by Yugoslavian Committee of National Liberation of UNRRA aid for Yugoslavia unless their organization controlled and dominated its distribution, and  
The refusal by Russia of UNRRA aid for liberated Poland.

The climax was reached when Russia invaded Norway on the terminal date we watched and the Chinese crisis following increased traffic of our ambassadors which culminated in the recall of General Stilwell. Yes, the prophets foretold the program.

4) The results of the great naval battle — October 25, 26, and 27th — with the Japanese fleet should call our attention back to Chart 32 (dated August 31, 1944) in *DESTINY* for October, 1944 and that this points to *both Japan and Russia*. After this battle the whole Allied strategy against Japan in the Isles and against Japan in China can be seen as completely changed. Instead of the defeat of Japan being sought from the

south (the Burma Road) where the difficulties of supply had greatly increased the Allied strategy now, no doubt, it will be from the east across the Pacific. The arrows now point toward Palestine. Let us take time to see China's position *when* the Communists dominate that nation and co-operate with Russia. Let us not overlook the possibility of Russia's move against Japan in order to pretend co-operation with the Allies while actually following the pattern as in Bulgaria to bring Japan into her camp by unilateral peace terms which Japan may accept as an only out as aggressors join aggressors.

5) In the field of power politics Russia has sabotaged every peace move by her unilateral action. It now comes to light that after accepting an invitation to the Civilian Air Conference at Chicago and having her delegates enroute, having reached Winnipeg, she suddenly refuses to meet and assigns as the flimsy excuse that she will not sit in conference with Spain, Portugal, and Switzerland, whom she calls Pro-Fascists, as if she did not know these nations were to be present when she accepted the invitation. Thus she lays a basis for future trouble with these nations as well as trouble with Iran, the gateway she will ultimately use in the next campaign. (Read page 24 of *TIME* for November 6, 1944.) Yes, as the cycle of perfection for her act runs out we begin to see exactly what she meant when she said "Russian policy will be for Russia."

6) In the great money-mad scramble as we gloat over our miracle of production few men will stop to notice that the volume of Lend-Lease has dropped in recent months to approximately one-half of that of one year ago. Certainly our government will not explain details at this stage of the world crisis. Let the sure prophecy suggest the answer.

7) Finally, we should see the warning, August 22, 1944, when the Russians came to the World Security Conference at Dumbarton Oaks with a plan demanding her right to uphold by her vote in this Security Conference even the aggressor, if "any of the three" should ever so become. This is an illustration of the application of the principle that "Russian policy will be for Russia." To clinch

the part we should note that her boycott of the Civil Aviation Conference held up two days was announced on October 29, 1944, the third day perfected from the terminal date of warning, October 27, 1944. The modernized version of "freedom of the seas" now becomes "freedom of the air."

Does this suggest that she is reaching the end of her pretense at peace conferences and nearing the time for action? Her open attack against the United States forces in Iran and the government of Iran suggests that, with

Lend-Lease drying up, she is beginning to prepare the way for the breach and will attempt to justify her actions.

As we note the seven above detailed fulfillments let us remember that this is only the moonlight view (as revealed by the lunar measure of the cycle of perfection of her plans, see Chart 33 in DESTINY for October, 1944) and that we should continue to analyze events throughout the over-all period from October 25, 1944 to November 24, 1944 in order to put together the pieces of the Russian jigsaw puzzle.

A jigsaw puzzle is no longer a puzzle when you see it fitted together in the whole picture. Instead of thinking of the individual pieces, therefore, why not take a look at the whole picture as revealed by the one continuous story of the Bible? Here you can see in advance the picture of the pieces fitted into the pattern of the whole.

Surely God has given us in this World Book a program of this, its greatest show. Take a look at the program. In next issue of DESTINY we shall have news which will further confirm prophecy!

## The Separation

IN presenting Chart 35 herewith for the record, little need be said by way of explanation. The significance of this chart is the connection and relationship of these dates and events.

Israel must and will be displaced from the unholy alliance with this atheistic government of Russia and the Supreme Ruler of the nations will bring to pass such events as to cause Israel to "Come ye out from among them" before "I will receive you" (II Corinthians 6: 17) and send national salvation in this world judgment to separate the sheep nations from the goat nations (Matthew 25: 31-46). This chart is presented so we may "Watch Him do it."

Here's how to watch.

Three terminal dates coincide in quite a remarkable manner. We refer to the dates 11/6/44, 11/11/44 and 11/15-16/44. The subjects dealt with are identified by the events which mark the initial dates. Note, therefore, that the date 11/6/44 is identified with the subject of Russian policy which was stated on the initial date 1/4/42. The date 11/11/44 is identified with the subject of Russian-Japanese neutrality. The date 11/15-16/44 is identified with the subject of British-Russian Mutual Assistance Pact. Do not fail to recall that the United States, while not a member of the Pact, announced on the same day a full understanding between our President, Mr. Roosevelt, and Soviet Foreign Commissar V. M. Molotov. (Ch. 24, "Prophecy on Parade.")

To identify or interpret the nature of developments related to the subjects already identified we find the answer in the duration of the periods of each as expressed in the number of days which are Bible numbers to reveal the trend.

To illustrate:

In reference to the Russian policy, the duration of the period is the cycle

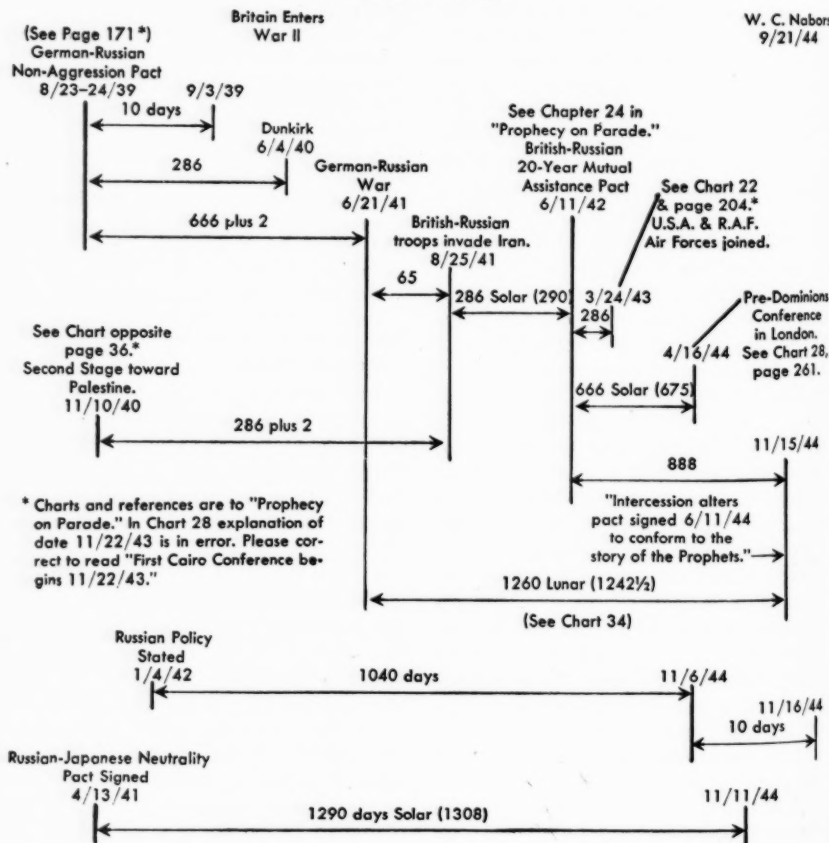
of perfection and, therefore, identifies 11/6/44 as the mean or dawn date for this Russian policy perfected. In reference to the Russian-Japanese Neutrality Pact signed 4/13/41, the duration of the period is the number of desolation which identifies the date 11/11/44 for the desolation of this Neutrality Pact.

In reference to the British and American Mutual Assistance Pact, the duration is marked by the number associated with intercession under the leadership of Christ. Realizing that the story of

the Bible requires the separation of Israel from any agreement for their protection with any godless, atheist nation of aggression associated and identified with desolation, we know there must be a separation of the Big Three of present world history before the final conflict between Israel on the one hand and the Great Confederacy on the other.

In the light of this clear foretelling we who believe God's word should be able to rightly appraise world events as they transpire over the periods indicated.

CHART NO. 35





# Did Our Lord Visit Britain

*As They Say in Cornwall and Somerset?*

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OF ALL the millions of children and adults who have learned and sung Blake's "Jerusalem," we wonder how many have ever stopped to consider the meaning of its words. Most people have no idea what they refer to, and have never sought to inquire.

Blake was a mystic and although part of this poem is even now obscure in meaning, he was here quoting the tradition, so dear to every native of Cornwall and Somerset, that our Lord visited those parts as a boy or young man and spent some time in quiet retirement prior to beginning His ministry.

"And did those Feet in ancient time  
Walk upon England's mountain  
green?"

And was the Holy Lamb of God  
On England's pleasant pastures seen?"

Is this merely a beautiful legend without foundation? Most people would dismiss it as such in the absence of clear, reliable, written records.

But we must remember that the whole of Britain's history for the first 500 years of the Christian age is almost entirely blank as regards British written records. Gildas, the first British historian, lived between A.D. 516-570. We glean a few scattered scraps of information from Taliesin and the Welsh bards. Historians are obliged to go for their early information about Britain to Julius Caesar, Dion Cassius, Tacitus and other Roman writers, whom they too often accept as accurate, forgetting that these view Britain through enemy Roman eyes. Caesar's description of Britain as barbaric is taken in the modern sense of the word, but we forget that to the Roman the word applied merely to all who were not Roman, in the same relationship as Gentile to Jew. We now know that Britain possessed in those days a highly developed civilization and culture, and was anything but barbaric in the modern sense of the word.

The general view of Druidism similarly is mainly derived from the account given by Julius Caesar, and is accepted as accurate, forgetful of the fact that he is professedly describing a Gaulish form of Druidism, derived from Britain, the home of the cult, it is true, but corrupted by the pagan influences prevalent in Gaul.

For true early British history there remains mainly only tradition, but tradition generally springs from a foundation of fact. The Very Rev. the Dean of Wells (the late Dr. Armitage Robinson) writes, referring to Glastonbury legends:

"He who rejects them as unworthy trivialities, and will have nothing but the unclothed skeleton of historically attested fact, cuts out the poetry from life and renders himself incapable of understanding the fulness of his inheritance."

The present writer at first regarded the old tradition that our Lord visited Britain as a young man or boy as nothing more than invented legend devoid of any possibility of truth, but, bearing in mind the fact that legends and traditions generally spring from a basis of truth, he came to inquire more closely into the question.

He was startled to discover that perhaps far more lay behind it than met the eye and, while finding no effective arguments to the contrary, he detected in most unexpected directions touches of confirmation which were at least worthy of collation and serious consideration. Such touches of confirmation he found in sources as varied and authoritative as the Bible, St. Augustine, and the Doomsday Book, etc.

## *The Tradition*

We speak of the tradition, but in point of fact there are no less than four separate and entirely independent traditions with apparently no connection with each other. And yet we shall hope to show that all four fit together and present us with a consecutive

story of the visit.

The first is found in Cornwall and is recorded in Baring Gould's *Book of Cornwall*, where he writes:

"Another Cornish story is to the effect that Joseph of Arimathaea came in a boat to Cornwall, and brought the boy Jesus with him, and the latter taught him how to extract tin and purge it from its wolfram. When the tin is flashed then the tinner shouts 'Joseph was in the trade.'"

The second is found in Somerset of the coming of Christ and Joseph in a ship of Tarshish, and how they came to the Summer land, and sojourned in a place called Paradise.

The third tradition is to be found in the little village of Priddy on the top of the Mendip Hills to the effect that our Lord and Joseph of Arimathaea stayed there.

Finally, traditions associate our Lord with Glastonbury. It is to be noted that while one of these traditions is located in Cornwall, and the other three in Somerset, none is found in Devonshire.

## JERUSALEM

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the Holy Lamb of God  
On England's pleasant pastures seen?  
And did the Countenance Divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among those dark Satanic mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my chariot of fire!  
I will not cease from mental fight;  
Nor shall my sword sleep in my hand  
Till I have built Jerusalem  
In England's green and pleasant land.

WILLIAM BLAKE, 1757-1827

These four traditions for the purpose of our investigation may be summarized and expanded as follows:

Joseph of Arimathea was an uncle of the Virgin Mary, being a younger brother of her father. He gained his wealth as an importer in the tin trade, which existed between Cornwall and Phoenicia. On one of his voyages he took our Lord with him when a boy. Our Lord either remained in Britain or returned later as a young man, and stayed in quiet retirement at Glastonbury. Here he erected for himself a small house of mud and wattles. Later Joseph of Arimathea, fleeing from Palestine, settled in the same place and erected a mud and wattle church there.

Every part of these traditions need separate and careful consideration, both negatively as well as affirmatively. That consideration may take at the outset the form of investigation of the several questions involved.

- 1) Was Joseph of Arimathea a relative of our Lord?
- 2) Did a tin trade exist between Cornwall and Phoenicia? Was Joseph engaged in it?
- 3) Did he take our Lord with him on one of his voyages?
- 4) Was our Lord absent from Palestine before His ministry, and did He stay at Glastonbury?
- 5) How far does the subsequent story of Glastonbury confirm the traditions?

It may be well to summarize at the outset the conclusions we shall seek to arrive at with regard to these questions.

That Joseph was a relative of our Lord is an eastern tradition, and the fact may also be very definitely inferred from two Bible passages.

The existence of a tin trade between Cornwall and Phoenicia is frequently referred to in classical writers, and is described at considerable length by Diodorus Siculus. That Joseph was engaged in it rests only on tradition, but tradition that is fairly widespread, and the correctness of the tradition provides a very strong connecting link in the whole chain of events under consideration.

That he took our Lord with him on one of his voyages rests on tradition not localized in Cornwall only, but in three separate places where one would expect to find it. Its truth depends largely on acceptance of the claims that Joseph was a relative and engaged in the tin trade.

Apart from this visit when a boy, there is the suggestion that our Lord spent some time in quiet retirement in Glastonbury prior to His ministry.

That our Lord was absent from Palestine for some time prior to His ministry may be distinctly inferred from two events of His life recorded in the Bible, and finds support in the total absence of any reliable record otherwise of His life between the ages of 12 and 30. Assuming absence from Palestine, we find three separate traditions of His coming to Britain and of having stayed at Glastonbury, and the circumstances of His stay in that place would be such as to preclude the expectation of finding any written record of the fact.

Indirect support for this part of the tradition may be found in subsequent records of no less historical importance than those of Gildas, the earliest British historian, St. Augustine, and the Doomsday Book. We need not attach much importance to the suggestion that more definite records than those we shall extract need necessarily be expected.

The subsequent history of Glastonbury certainly supports the view that the sanctity in which the place was held rests on something more than the mere fact of Joseph of Arimathea having settled there.

We turn, therefore, to a detailed examination of these questions.

## I

### *Was Joseph of Arimathea a Relative of Our Lord?*

The source of this eastern tradition the author has been unable to elicit, although he finds it referred to in several works. But while he is unable to quote definite written source of evidence for the tradition, he finds that it may be very distinctly inferred from Biblical records. In fact two important events in the story of our Lord present problems which are completely solved on this hypothesis, but for which he can otherwise find no solution.

The first of these is the fact that Joseph buried our Lord in his own private sepulchre in his own garden. Our Lord had been executed as the result of popular demand, and also of that of the rulers. It was thus a national verdict. For anyone to reverence the remains of one thus nationally condemned, and regarded moreover as a criminal, guilty of the most serious crime known to the Jews — that of claiming to be the Messiah and Divine — was to incur the most serious risk of public hostility under ordinary circumstances. Two burying places were reserved for criminals outside Jerusalem. We would have expected the elders to have opposed our Lord's interment anywhere other than in these. Pilate would hardly have given consent for the private burial at the risk of offending the elders, without first consulting them, but consent was quickly and readily given. One must obviously find some explanation for the fearless confidence with which Joseph made request for the body, and the immediate, unhesitating consent of Pilate. A perfect explanation is found if Joseph was a relative of our Lord. Both Roman and Jewish law laid it down as a duty for the nearest relatives to dispose of the dead irrespective of how they had died. It was under the shelter of this law that the early Christians of Rome were enabled to rescue the remains of their brethren who had died in the arena, and its protection enabled the excavation of the Catacombs, and the immunity of Christians from pursuit when once underground, where they went to bury their dead and worship. Joseph, if a relative, would be obeying the law, both Jewish and Roman, and fulfilling a duty, and Pilate could give ready consent without fear of giving offense.

The relationship of Joseph to our Lord may again be inferred from the story of our Lord's first Passover at the age of 12, although we must admit that Joseph of Arimathea's name does not appear in the story.

No one can read the story of our Lord's first Passover at the age of 12 without feeling mystified at some of its features. How came Joseph and Mary to start off home without assuring themselves that He was with their party? How came He to allow them to start without informing them? Where was Jesus staying during the visit? If He was with them until the day of departure, where was He staying during the subsequent three days that intervened before they found Him? Who was giving Him food and shelter? The enemy would charge Joseph and Mary with callous indifference towards Him. That some misunderstanding existed is clear from our Lord's words: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" This at least indicates that our Lord believed they knew where He was, and was distressed to hear of their anxiety.

The usual explanation is that the holy family had travelled with a party from Nazareth, and believed Jesus was with the younger members, and would join them at the first stopping place. This does not somehow satisfy, nor does it tell us where Jesus actually was staying during the sub-

sequent three days. It would seem obvious that during the whole time and not merely during the subsequent three days after their departure, He was not staying with them. Had He been with them from the first the misunderstanding would not have arisen. He would have witnessed their departure and informed them of His desire to follow later. He certainly was not in touch with them when they set out.

May not the whole explanation be found in the suggested relationship between Joseph of Arimathaea and the holy family?

Before tracing out the details of the story based on this suggestion we should first consider the locality of Arimathaea. Leading authorities identify this place with Ramah, or Ramallah, as it is called today. It was the birthplace of the prophet Samuel, and is called in the Septuagint Arimathaim. Joseph calls it Amarthia. The identity seems clear. (See Edersheim, Smith's Dictionary, etc.) Now Ramah lay about eight miles due north of Jerusalem on the Jerusalem-Nazareth road. It was the first stopping place of caravans travelling north from Jerusalem. It would be the stopping place of the holy family, both to and from the city.

Joseph is always spoken of as belonging to Arimathaea, which implies that it was his existing place of residence. He was a wealthy man and his duties as a councillor would bring him frequently to Jerusalem, where he had also a town residence. He would certainly be in Jerusalem at the time of the feast. The whole story now becomes clear.

As an uncle of the Virgin Mary he probably knew all about the wondrous story of our Lord's birth. Year by year, when Joseph and Mary attended the feast, he would inquire about the mysterious child. He would eagerly look forward to His first visit. Probably Joseph and Mary would stay at his house on their annual visit. At last the day arrived for this first visit.

The holy family would arrive at Ramah or Arimathaea on their journey down. They would spend the last night of the journey here at their uncle's house. Joseph would either have already preceded them to the city for the feast, or be expecting them here, and conduct them for the remaining eight miles of their journey. He would welcome our Lord and take charge of Him, and act as a kind of god parent to Him. Joseph and Mary would be free from all care and responsibility regarding Him. This, too, would be the first visit of John the Baptist, who was the same age as our Lord, and the two cousins would consort together.

The full period of the feast lasted seven days, but many only stayed for the first three or four days and Joseph and Mary apparently set out on the fourth day for their return journey. They probably planned to stay a couple of nights at their uncle's house at Arimathaea. This would give time for all members of their party to gather, some of whom perhaps desired to remain more than four days at the feast. Jesus, in the safe keeping of Joseph, their uncle, would, they thought, in due course join them here before resuming their journey. Either Joseph of Arimathaea or his servants would bring Him along. Thus they planned. Here they arrived towards evening, and quietly spent the night in Joseph's house. The next day is passed resting, and in expectation that Jesus would arrive, but there is no sign of Him. They are now anxious, and visit the homes of other relatives in the village in search of Him. They inquire among recent comers of their party in vain. Another night is passed, and then they retrace their steps. It is now the last day of the feast, and Jesus is attending one of the lectures which the Rabbis were wont to give during the days of the Feast.

Such would appear to be the simple explanation of the

whole story, if indeed Joseph of Arimathaea were a relative of the Virgin Mary, as seems so probable. Although the fact may be inferred, as mentioned above, also from Joseph's action in burying our Lord, the eastern tradition actually exists, and the present writer would be glad if any reader can supply him with information as to its source.

The next question which calls for examination is:

## II

### *Was There a Tin Trade between Cornwall and Phoenicia, and Was Joseph Engaged in It?*

That such a trade existed is too well attested to need proof. Herodotus as early as 445 B.C. speaks of the British Isles as the Tin Islands or Cassiterides. Pytheas, B.C. 352-323, mentions the tin trade as does also Polybius, circa 160. Diodorus Siculus gives a detailed description of the trade. He tells us that the tin was mined, beaten into squares, and carried to an island called Ictis, joined to the mainland at low tide, which is generally held to be Mount St. Michael in Cornwall, although some have identified it with Falmouth. Thence it was shipped to Morlaix, and transported across France on pack horses to Marseilles. From Marseilles it was again shipped to Phoenicia. Innumerable ancient workings in Cornwall still attest the trade, and tin is still mined there today. Lord Avebury and Sir John Evans held the opinion that the trade existed as early as 1500 B.C., and Sir Edward Creasy in his *History of England* writes: "The British mines mainly supplied the glorious adornment of Solomon's Temple."

Associated with the mines of Cornwall was the mining of lead, copper and other metals in the Mendips, which formed alloys with tin. An ancient pig of lead has been found bearing the stamp of Britannicus, the son of Claudius, thus showing that mining of lead was being pursued in the time of our Lord. The tin mines of Cornwall were the source of the world's supply in those days, and its export to Phoenicia provided the most suitable outlet for its use in the civilized Grecian world.

Was Joseph engaged in this tin trade?

There is a persistent tradition in Cornwall to this effect, and tin miners were wont to sing a quaint song, the refrain of which ran "Joseph was in the tin trade." Mendip traditions of Somerset confirm this. The Rev. L. S. Lewis, Vicar of Glastonbury, tells us the tradition also lingers in Gloucester and the West of Ireland. It is also a Gallican tradition. While the claim that Joseph was actually engaged in the tin trade is thus only tradition, and fairly widespread, it would appear to receive strong support from subsequent events. That Joseph of Arimathaea subsequently came to Cornwall and settled in Glastonbury is so strongly and widely attested, as we shall hope to show later, that it may be practically regarded as an established fact. If he had been engaged in the tin trade we have an explanation of his selection of Cornwall for his place of retreat when forced to fly from Palestine.

## III

### *Did Our Lord Come to Britain with Joseph, and Did He Remain in Quiet at Glastonbury before His Ministry?*

We have no definite documentary evidence to support this claim, although statements in various documents may be interpreted to this effect, nor should we expect to find it. The very fact that such a stay at Glastonbury would be



strictly private, and at a time before He had proclaimed Himself would preclude the existence of written records, and in any case written records of British history of those times simply do not exist. But we are not left, however, to conclude it to be merely vague unsupported legend, for there are weighty considerations which bear upon it, and supply inferential support.

If our Lord spent some time in Britain prior to His ministry then we may negatively look for evidences of His absence from Palestine. In dealing with this point we note first that there is the argument of silence. Not one single reliable piece of information exists otherwise of our Lord's life between the ages of 12 and 30. History is an absolute blank. Two distinct implications are, however, to be found in the Bible that He was absent from Palestine, which form an interesting Biblical study.

We notice first John the Baptist's attitude towards our Lord, when first they meet at the beginning of our Lord's ministry. It is rather as strangers that they do so. John exhibits a perplexity about Him which we should not expect. He seems to know Him, and yet later shows uncertainty about Him. When Jesus first comes to John for baptism, John clearly testifies to Him. "Behold the Lamb of God." "This is He of whom I spake." Yet in Luke 7 he sends two of his disciples with the perplexing question: "Art Thou He that should come or look we for another?" There are, of course, ways of reconciling this apparent inconsistency, but perhaps the best explanation is that his whole attitude would be consistent with the suggestion that they had not met for some years. Now, had our Lord been in Palestine during the years prior to the commencement of His ministry, they must certainly have met regularly at least three times a year, for the Mosaic Law enjoined attendance at the three great feasts. They would certainly both have attended these feasts, and being cousins would have met. On such occasions they would talk much of the destiny which each was conscious he was to fulfill. We should certainly not have found John exhibiting an imperfect knowledge or uncertainty as implied in his question.

We cannot help feeling too that our Lord's ministry would begin more effectively if He came as a stranger after an absence of some years.

But while the association between John and our Lord suggests our Lord's absence from Palestine, another incident certainly strongly implies it.

In Matthew 17: 24, when our Lord arrives at Capernaum, Peter is asked by the tax gatherer whether his Master paid the tax. From our Lord's subsequent remarks it is clear that it was the stranger's tax which was in question.\* Now Capernaum was our Lord's domicile, to which we know

\* It is strange how commentators assume that the tax in question was the Temple Tax levied by the Rabbis of half a shekel. Peter was asked: "Doth your Master pay the didrachma?" This was certainly worth half a shekel, but the word is used probably because it was the commonest coin in use. If the Temple Tax was meant why did he not say "shekel" in which this tax had to be paid? Our Lord asks: "Of whom do the kings of the earth take custom or Tribute? Of their own children or strangers?" Custom here is the "octroi," a tax levied on import or export goods passing through the town. The "Tribute" is the Roman poll-tax. Why should our Lord begin talking about the government taxes? He is obviously referring to the tax in question, which could not, therefore, be the Temple Tax. Merchants and traders at Capernaum were all taxed as strangers. Had it been the Temple Tax how could the children be free? Again, our Lord in the eyes of the law was liable to the Temple Tax. No agent of the Rabbis would have asked Him. To do so would be an insult as implying a doubt as to His nationality. Finally, the coin found in the fish's mouth was the Stater, a Greek coin. The Temple Tax had to be paid with a Jewish Shekel. Would our Lord have provided a Greek coin for the purpose?

that the Virgin Mary had moved earlier in our Lord's life.

The question asked of Peter implies an uncertainty as to whether it was due. It is not demanded of our Lord. The question would seem to imply that the tax gatherers knew that our Lord was a native of the city, but absence for some time could be regarded as making Him liable.

Our Lord's words to St. Peter may be paraphrased: "It is only strangers who must needs pay this tax. Residents of the town are exempt. However, as I have been absent for some years, there are some grounds for regarding me a stranger, therefore to avoid giving offense we will pay."

We may thus infer from this incident and our Lord's conversation with John the Baptist that prior to His ministry our Lord was absent from Palestine. It is, however, one thing to say that our Lord was absent from Palestine, but quite another to say that He was at Glastonbury. To support this latter suggestion we must not only seek for some definite evidence for the fact, but some reason must also be looked for to account for the selection of a place of retreat so far removed from Palestine as Glastonbury.

The story of such a visit may be stated as follows:

As a boy He was brought merely for a visit by Joseph of Arimathaea on one of his voyages. Later as a young man He returned and settled at Glastonbury for the purpose of quiet study, prayer, and meditation. Here He erected for Himself a small house of mud and wattles.

If our Lord was brought as a boy by Joseph of Arimathaea on one of his voyages to Cornwall it is perhaps natural to seek some explanation or pretext for his doing so.

Most authorities agree that the Virgin Mary became widowed while our Lord was still a youth, and that the holy family moved from Nazareth to Capernaum. By Roman Law, and we believe also by Jewish Law, guardianship of a fatherless son devolved upon an uncle. If Joseph of Arimathaea was an uncle of the Virgin Mary, then he would be the one upon whom the guardianship would be most likely to rest. This fact would provide a simple explanation for his taking our Lord with him to Britain.

Subsequent to His passion Joseph of Arimathaea sought the same place of retreat, already hallowed by the residence of our Lord. The small house our Lord had erected was consecrated by Joseph to serve as a private chapel, for himself and his eleven companions. He then erected the mud and wattles church for preaching to the people.

A stay in Glastonbury of this description by our Lord would attract little attention. The residents would only look upon Him as a quiet, reserved man living somewhat as a hermit. No account of His visit would be written. He would depart as quietly as He came. In after days when Joseph of Arimathaea settled in the same place, and told the wonderful story he had brought with him, our Lord's stay in their midst would be recalled, and memories of that stay would cluster round the spot. The little building would become sacred in the eyes of the inhabitants. No doubt local written records would have recorded the facts. But no written records have survived. The famous library covering a thousand years of the story of Glastonbury was lost in the great fire that destroyed the huge Abbey in the 12th century. All we could hope to find would be scattered references in the works of ordinary historians, and such scattered references are not wanting.

First there is a very remarkable statement in a letter written by St. Augustine to Pope Gregory:

"In the western confines of Britain there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessities of life. In it the first neophytes of Catholic law,

God beforehand acquainting them, found a Church constructed by no human art, but by the hands of Christ Himself, for the salvation of His people. The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary, the Mother of God." \*

We must remember that St. Augustine arrived in A.D. 597, believing the whole island to be pagan. He found, however, that only the eastern parts, which the Saxons had invaded, and where they had settled, were pagan, and that in western parts, into which the Britons had been driven, there existed a powerful British Church with its own bishops.

The island to which he referred is no doubt Glastonbury, and by the first neophytes (*i.e.* converts or ministers) of Catholic law he is obviously referring to Joseph and his companions. He calls it a Royal Island, which confirms independent evidence that Joseph and his companions settled and were granted land under royal patronage. His statement that the church was dedicated to the Virgin Mary is confirmed by Maelgwyn of Llandaff, circa A.D. 450, William of Malmesbury, etc.

But what does he mean by the statement "Found a church constructed by no human art, but by the hands of Christ Himself, for the salvation of His people"? Are we precluded from taking this literally? The statement in any case makes it clear that a church of some sort was already standing on the arrival of Joseph and his companions. Who erected it? The use of the word constructed shows that it is a material, not a spiritual Church that is referred to. One cannot spiritualize a material object. The church they found was a building and had been materially erected, and Christ, according to the statement, was the builder.

It is perhaps more natural to spiritualize an even earlier statement by Gildas, the first British historian, A.D. 516-570:

"Christ, the True Sun, afforded His Light, the knowledge of His precepts, to our island during the last year of the reign of Tiberius Caesar." †

Tiberius Caesar died in A.D. 37. Our Lord's crucifixion we may take as having occurred in A.D. 30. And His suggested visit to Britain would be concluded in A.D. 27, when He began His ministry. It was in this year that Tiberius retired from Rome to Caprae.

Gildas' statement is generally taken to refer to the coming and preaching of Joseph of Arimathea, the date of which is disputed, some placing it in A.D. 36, others in A.D. 63. In view of what St. Augustine says it may well be taken literally as referring to our Lord's personal residence, and implying that our Lord actually taught "the knowledge of His Precepts." This view gains added force when we remember that Gildas spent the closing years of his life at Glastonbury.

But these do not exhaust support from early writings. Taliesin, the Prince-Bard and Druid, says:

"Christ, the word from the beginning, was from the beginning our Teacher, and we never lost His teaching."

Again we ask, are we precluded from taking this literally? If our Lord indeed stayed at Glastonbury then his words can only be literal, and the expression "we never lost His teaching" would refer to the work of Joseph, who would

recall to the inhabitants what Christ had personally taught them while residing in their midst.

Finally, we have a significant statement in no less an authority than the Domesday Book, A.D. 1088:

"The Domus Dei, in the great Monastery of Glastinbury, called the Secret of The Lord. This Glastinbury church possesses in its own Villa XII hides of land which have never paid tax."

The 12 hides of land referred to correspond to those originally assigned to Joseph of Arimathea and his eleven companions.

But why does the Domesday Book call Glastonbury the "Domus Dei," the Home of God, and "The Secret of The Lord"? The Vicar of Glastonbury suggests that the latter title has reference to the old tradition that Joseph buried there the Holy Grail.

We suggest that the two titles reflect the old tradition, which we have seen survives even today that our Lord Himself stayed there. We do not know otherwise why it should be called the "Home of God," and the expression "Secret of the Lord" is exactly the term we should find applied if our Lord had made a private residence there.

The foregoing investigations have brought us to the following inferences: The tradition exists, and is found in four different places. The Bible implies our Lord's absence from Palestine prior to His ministry. The traditions regarding Joseph, in so far as we have examined them, provide an explanation as to how that visit of our Lord can have come about, and finally it is possible to trace what may be references to the tradition in early writings.

We next turn to a consideration of the question of the visit, or as it would appear of the two visits, when a boy and just prior to His ministry.

### Location of the Traditions

1) The Cornish Tradition is not difficult to locate. The islands of Ictis, which Diodorus Siculus gives as the port of export of Cornish tin, is generally identified with Mount St. Michael. Some, however, identify it with Falmouth. They are near to each other, and it is immaterial to our purpose as to which is correct.

2) In Somerset we have the tradition at Priddy, a little village lying at the top of the Mendip Hills, right in the center of what was the ancient lead and copper mining area.

3) In Somerset also is the tradition that they "came in a ship of Tarshish to the Summerland and sojourned in a place called Paradise." The summerland is clearly Somerset. It was probably known as the land of the summer, the land where the summer lingers. Hence Summerset or Somerset.

At the mouth of the Brue river, which runs down from Glastonbury, lies Burnham, and old Ordnance Survey maps give the name of the area round Burnham as "Paradise." It is still known by this name, and there is still a Paradise Farm and a Paradise House. How early the name became attached to this area is not known. A letter in the Central Somerset Gazette for Aug. 7, 1936, and signed "Glastonian," informs us that "Paradise" was also the ancient Celtic Glastonbury. He does not give his authority for the statement. About a mile from Glastonbury lies the village of Godney, from which in ancient times river boats went down to Burnham. Godney means God-marsh-island. At Godney a whole village of mud and wattle houses was excavated, and here was found an ancient British river boat intact, which is preserved in the Glastonbury Museum.

4) The Glastonbury Traditions are mainly concerned with the suggested visit of our Lord when a man, prior to His ministry. But, if

\* The Rev. L. S. Lewis, Vicar of Glastonbury, has the following note about this quotation: "Epistolae ad Gregorium Papam. The Saxon Priest B. quotes it in his very early Life of St. Dunstan about 1000 A.D., of which William of Malmesbury saw a copy at Glastonbury."

† "Tempore, scimus, summo Tiberii Caesaris." The expression has also been rendered "latter part" instead of "last year."



indeed Glastonbury was the Celtic Paradise then the visit as a boy included this place.

Now lead and copper were mined all round Priddy, and the ore was transported apparently by two main routes. It was taken by the river Axe to what is now Uphill, and thence by coastal ships down to Mount St. Michael or Fal-mouth to be combined with the export trade of tin.

Another route was by river boat from Godney to Burnham down the Brue and thence by coastal ship.

### *Our Lord's Traditional Visit When a Boy*

We are now in a position to reconstruct the whole story of this traditional visit.

Joseph of Arimathea comes on a business visit in connection with the import of tin, lead and copper into Phoenicia. Having recently become guardian of our Lord, he takes Him with him. They follow the trade route described by Diodorus Siculus and arrive at Mount St. Michael in Cornwall. But his business requires a visit to the lead and copper area in the Mendips. They take a coastal boat round to the Somerset coast ("a ship of Tarshish to the summer land") either at Burnham or Uphill. If at Burnham they make their way up by river boat to Godney or Glastonbury and on to Priddy. If at Uphill they go up the Axe to Priddy and down to Glastonbury. The Paradise at which they sojourn is either Glastonbury or Burnham. The return journey would be by the alternate route.

Such is the story of the journey. It is certainly significant that all four traditions are entirely independent and yet are found to synchronize, and it is equally significant that no tradition exists in Devonshire, the reason for which has now become evident, since the metal trade route does not touch this county.

At the mouth of the Camel where a large natural harbor exists is an ancient well known as Jesus Well. In ancient times it was regarded as a holy well and was believed to have healing powers. For centuries many resorted to it, and a chapel was erected over it, the remains of which are still traceable. Records of its existence go back to the 13th century, but the date and origin of its name are quite unknown. The present writer ventures a suggestion. This inlet of the sea would form a natural stopping place of ships for water and supplies. Here quite close to the shore was this ancient well. Is it possible that the name Jesus Well became attached to it, together with its traditional healing powers, because hallowed by a visit of our Lord either when a boy or a man when sailing past?

With regard to the visit to Glastonbury, the port of export, we have the strange hints about a church built by our Lord Himself, and the present author ventures to suggest that this refers to a second later visit. Having been taken as a boy by Joseph on this voyage and visited Glastonbury, our Lord noticed the beauty and quiet of this island. Seeking a quiet retreat in which to spend some years alone before His ministry He returned here as a young man, erected His own small hermitage of mud and wattles, of which houses were erected in the neighborhood, and then in prayer and meditation prepared for His work and Passion. This house afterwards may have been used by Joseph and his eleven companions as a private chapel.

But can we find any reason other than the mere natural beauty of the locality, so vividly described by St. Augustine, to account for the selection of Glastonbury as our Lord's place of retreat for study and meditation?

The reason may perhaps be found in Druidism, and

Glastonbury appears not only to have been itself a center for this cult, but also within reach of several of its chief centers, such as Caerleon, Salisbury, Bristol, Bath, Dorchester.

A remarkable description of Druidism is to be found in R. W. Morgan's *St. Paul in Britain*, pages 48-58, which certainly revolutionizes generally conceived ideas of this cult. Whether his views be accepted in their entirety or not, certain fundamental conclusions appear to be undeniable.

Druidism was regarded by the Romans as its greatest religious opponent, partly because its headquarters was Britain, and partly because of its very widespread influence definitely opposed to Roman and Greek mythology. This influence might be summed up in the words of the historian Hume, "No religion has ever swayed the minds of men like the Druidic." In the time of our Lord it could claim a past history of at least 2,000 years. A familiar triad summarized its principles: "Three duties of every man: Worship God; be just to all men; die for your Country."

The Roman attitude towards it is evinced by the edicts of Augustus and Tiberius which prescribed it, and made the exercise of the functions of a Druid priest a treasonable offence. There is little doubt but that the Roman invasions under Julius Caesar and Claudius were largely influenced by a desire to exterminate a cult which had for so long proved the rival of that of Roman civilization, and the determined and successful resistance of the Britons under Caractacus, Arviragus, and Boadicea were in evidence of the hold that Druidism had on the people.

The basic Druid belief was in a Trinity. It was not polytheistic. The God-head he called Duw, the one without darkness who pervaded the universe. Three golden rays of light were the emblem of Druidism, representing the three aspects or persons of the Trinity emanating from the God-head. They were known as Beli, the Creator as regards the past, Taran, the controlling providence of the present, and *Yesu, the coming Savior of the future*. The oak was the sacred tree representing the God-head, and the mistletoe with its three white berries growing out of the parent oak represented the three persons of the Trinity. It was, however, especially associated with the coming Savior Yesu, and was known as the "All Heal."

Druidism thus anticipated Christianity, and pointed to the coming Saviour under the very name by which Christ was called. The more Druidism is studied the more apparent is its relationship to the revealed religion of the Mosaic Law. Whether they had a common origin, or whether Druidism was an offshoot by early migration from the east is a subject beyond our scope, but the more that is known of Druidism the more is the relationship confirmed. Druidism was never committed to writing. Its tenets were sacredly guarded, and orally communicated. Masonic secrets are today no more jealously guarded than were those of Druidism. The description of Julius Caesar of its supposed principles are only those of a Gaulish form corrupted by close association with Roman paganism.\* But Julius Caesar does give us one remarkable truth about it when he says: "The Druids teach that by no other way than the ransoming of man's life by the life of man is reconciliation with the Divine Justice of the Immortal Gods possible" (Comment, Lib. V). Thus Druidism not only proclaimed a coming Saviour by the name of "Yesu," but the doctrine of the atonement was its very basic principle.

\* The author can find no evidence of human sacrifices in Britain. They appear to have been confined to the corrupt Gaulish Druidism described by Julius Caesar.



Do we wonder at the selection of Glastonbury as the place for retreat and study by our Lord? Britain we recall was a highly civilized land. Caesar's description of it as "barbarian" is to be taken, not in the modern sense, but in the Roman, which described every one as such who was not a Roman citizen.

Morgan in his *St. Paul in Britain*, p. 64, tells us that in Britain south of the Clyde there were forty Druidic Universities which were the capitals of the forty tribes, the originals of our modern counties, and they contained at times as many as 60,000 students, the nobility of the Country. It required 20 years to master the full cycle of Druidic knowledge, which included the study of natural philosophy, astronomy, arithmetic, geometry, jurisprudence, medicine, poetry, and oratory.

Here was an island unconquered by the Romans, and remote from Roman influence and authority. The attempt to conquer it by Julius Caesar had proved abortive. Here was a faith propagated by profound oral teaching, enshrining the truth, proclaiming the coming Christ under the very name Jesu and the principle of the atonement. Do we wonder that Jesus came to reside in a land thus ripe to receive His Truth? When Joseph of Arimathea subsequently came to proclaim the Savior under the very name familiar to every Druid, and as having fulfilled in the atonement their basic principle, we do not wonder that he received a welcome at the hands of the Druids. It is a remarkable fact that Druidism never opposed Christianity, and eventually became voluntarily merged in it.

In John 7: 15 we read:

"And the Jews marvelled, saying, How knoweth this man letters having never learned?"

May it not have been that our Lord, bringing with Him the Mosaic law, and studying it in conjunction with the oral secrets of Druidism, prepared to give forth His message, which occasioned so much wonderment among the Jewish elders?

In Britain He would be free from the tyranny of Roman oppression, the superstition of Rabbinical misinterpretation, and the grossness of pagan idolatry, and its bestial, immoral customs. In Druid Britain He would live among people dominated by the highest and purest ideals, the very ideals He had come to proclaim.

### *The Home at Glastonbury*

We may well visualize the life in that quiet retreat. At the foot of Glastonbury Tor, the isolated hill, which stands up like a monument in the surrounding flat country and is crowned by the remains of the ancient St. Michael's Church, said to have been built by St. Patrick, is a mystery well of water fed by an invisible spring of great copiousness and of the purest crystal water. Many traditions and legends linger around it. It is known as the Chalice well from a tradition that Joseph dropped the Holy Chalice into it. It was by tradition the spot round which Joseph and his eleven companions erected their houses.

Here, too, we may well think our Lord erected His humble abode, the well of pure crystal water from which He drank supplied from its invisible source, a symbol of that well of living water which He came to give to the world.

We shall not attempt to intrude into the privacy of the life in that quiet abode. As far as we know no one lived near. The mud and wattle village of Godney lay a mile to the north and that of Meare some 2½ miles northwest.

Some ten years later there came a band of refugees, Joseph and his eleven companions, to find a quiet retreat in the place which they knew had already been hallowed by the presence of their Master. They erected their own dwellings around the well, as tradition tells us. The small dwelling of our Lord became their church, in which they met for prayer.

But they came as missionaries to spread the message of the Savior Yesu, and proclaim to the Druids the fulfillment of their ancient expectations. This message was welcomed. The King, Arviragus, granted them 12 hides of land, and some of their first converts were members of the Royal Family, children of Caractacus, cousin of Arviragus, King of Siluria or South Wales across the Bristol Channel.

That they erected a mud and wattle church is no longer a mere tradition, for two royal Charters are still extant which were actually signed in this "Lignea Basilica," one by King Ina, A.D. 704, and the other by King Cnut, A.D. 1032.

Maelgwyn of Llandaff, A.D. 450, records that Joseph and his eleven companions were buried here. "He lies in the Southern angle of the bifurcated line of the Oratorium of the Adorable Virgin." The epitaph on his grave reads as follows:

"Ad Brittanos veni post Christum sepelivi. Docui. Quievi."

"I came to the Britons after I buried Christ. I taught. I rest." \*

The Vicar of Glastonbury tells us that Joseph's body remained buried here until A.D. 1345, when Edward III gave his license to John Bloom of London to dig for it, and the abbot and monks consented. There is the statement of a Lincolnshire monk in 1367 that his body was found. They placed it in a silver casket let into a stone sarcophagus, which was placed in the east end of Joseph's Chapel, and it became a place of pilgrimage. There is a written record of the sarcophagus being still in position in 1662 when the chapel had become partially ruined. Owing to fear of puritan fanaticism prevalent at the time it was secretly removed by night into the Parish Church churchyard, and its identity was concealed by the pretense that the initials on it, J. A., stood for John Allen. In 1928 the present Vicar of Glastonbury found it half buried in the soil, and had it removed into the Church, and its construction bears out the accounts of a silver casket which could be raised and lowered, and shows other marks of identity.

The whole story of the subsequent journey of Joseph and his eleven companions from Palestine to Glastonbury has been convincingly traced out by J. W. Taylor, F.R.C.S., in his *The Coming of the Saints*, and he shows that, driven from Palestine at the time of the persecution which resulted in Stephen's martyrdom, he followed the exact route of the tin trade described by Diodorus Siculus, and already familiar to him, and at every main stopping place along that route Taylor shows that traditions of his visit still remain.

### *How Far Does the Subsequent History of Glastonbury Support the Claim That Both Our Lord and Joseph of Arimathea Resided There?*

Perhaps no spot in Christendom has a more remarkable story than the spot still today known as Joseph's Chapel, and that story fully testifies to the veneration in which it was held.

\* Morgan gives references to this inscription, Hearne's antiquities of Glastonbury; Leyland: John of Tynemouth, Ad Josephum Arimathea.

The Wattle Church as built by Joseph was 60 ft. in length and 26 ft. in breadth, and is said to have approximated those of the Tabernacle. The greatest efforts were made in after times to preserve it intact as if every particle of mud and wattle were sacred. We read of its being encased in boards covered with lead. Then we read of a stone church being erected over it, the old church being thus preserved intact inside. Then St. David in A.D. 546 erected a large church, but was careful that this should be an addition at the east end by way of a chancel. That no mistake should in time to come be made as to the exact point at which the old church ended and his began, St. David was careful to erect a stone pillar bearing a brass tablet recording the fact.\* This pillar was still standing at the time of the dissolution of the Monastery under Henry VIII. Its base was actually found and excavated through Dean Armitage Robinson as recently as 1921. Here grew up the mighty Monastery, the ruins of which are still the source of wonderment of all who visit the spot. For a thousand years all the greatest Kings, Bishops, Saints, Martyrs, and heroes of the British race were interred here. Royal Charters were solemnly signed in the Wattle Church inside the stone covering. Maelgwyn, who about A.D. 450 described the position of Joseph's grave as given above, was an uncle of St. David, who erected the additional church.

Among those who were associated with Glastonbury the following may be mentioned:

St. Patrick, who came there in A.D. 449, and is said to have been the first Abbot. The ruined church on the top of the Tor is said to have been restored by him.

It is interesting to note that the tradition of Joseph of Arimathea having stayed at Glastonbury is found as far away as Ireland, and this would be accounted for by the connection between St. Patrick and Glastonbury.

King Arthur and all the legends associated with him are centered in Glastonbury, and what is believed to have been his tomb is shown today, having only in recent years been found and excavated.

Gildas, the first British historian, ended his days at Glastonbury, as did also St. David. A complete list of all the famous men of those times who were buried at Glastonbury would occupy considerable space, and is beyond our scope.

In 1184 everything, including the Abbey buildings, was burnt to the ground, and the old Wattle Church suffered destruction with the rest; but immediately afterwards a Royal Charter was issued by Henry II to rebuild Glastonbury as "the Mother and burying place of the Saints, founded by the very Disciples of Our Lord."

In 1186 the new Norman Chapel of St. Joseph, on the site of the old, was completed, and today, amid the ruins of the mighty Abbey, those of this Chapel are the best preserved.

What, we ask, caused this spot to become enveloped in so great an air of sanctity, and surrounded by so many ancient traditions? Was it only because of the claim that Joseph resided there and it became the cradle of British Christianity? Why did not Llanilid in South Wales become equally famed? This spot may equally claim veneration as the twin cradle of Christianity in the land. Tradition tells us that it was the center of activity of Eubulus or Aristobulus sent by St. Paul and consecrated first Bishop of Britain. Here Christianity was established through the support of the Christian Royal family of Caractacus, and missionaries such as Beatus of Switzerland went forth to other lands, and here,

\* Taylor tells us that this original tablet or a copy of it is still preserved, but does not say where.

if the ancient written records may be trusted, Druidism formally accepted Christianity under King Lucius in about the year 150, and Christianity was formally established as the national religion of the country by the consecration of a number of Arch-Druids and Druids as Archbishops and Bishops.

We suggest that some deeper cause for sanctity lay at Glastonbury, and that cause lay in the fact that it had been hallowed by the presence of our Lord Himself. Our Lord's stay at this place would have been strictly private, and passed unnoticed. Residents would only have taken note of Him as a quiet earnest young man living a strange, mystic, hermit life. A few years after His departure His memory would be forgotten. He did not proclaim His identity.

The memory that would survive would be that of Joseph and his band, because of their having erected the Church, and propagated the truth, and having been buried there. In their teaching, the fact that Christ had actually visited the place would be of quite secondary importance to the story of what He had accomplished at Jerusalem.

People are always more prone to honor the memories of famous preachers of Christ rather than of Christ whom they preached.

It would rest entirely in the hands of Joseph and his companions as to how far emphasis would be laid on the fact that Christ had stayed there, which would be quite unknown apart from them, and we can find many reasons why they would not draw special attention to the fact.

We would, however, fain know more of this sacred matter.

The Wattle Church was certainly erected by Joseph. St. Augustine, however, speaks of a church erected by our Lord Himself. Was he referring to the Wattle Church, or were there two wattle churches? Where stood the home of our Lord?

The writer has suggested above that the humble wattle home of our Lord stood by the Chalice Well, and that Joseph and his band erected theirs around it, using it as their own private place of worship.

It may be, however, that this house stood on the site of Joseph's Wattle Church, and was a ruin on Joseph's arrival, and that he restored and enlarged it into the Wattle Church. In this case St. Augustine's statement would be equally true with those that assign this Church to Joseph.

### Summary

The foregoing study has been based upon the existence of the tradition embodied in Blake's poem that our Lord in person visited Britain. This tradition has been shown to be intermingled with a mass of traditions connected with Joseph of Arimathea. It is probable that the critic will dissect the whole story thus disclosed, and will find the authority or separate portions of it to be weak and insufficient. Probably most will admit, however, that the whole hangs together, and each portion is a link which connects the others into a consecutive chain. Negatively, too, probably most will admit mere possibility of its truth has in the writer's view been ample warrant for its investigation, and that investigation reveals stronger basis than he, at any rate, believed existed. It is perhaps best that its truth should not be definitely established, lest the place should become the scene of superstitious veneration.

But the very suggestion may at least prove an inspiration to all who love the Lord, and love our Land.

# No Fatalism Here

By LILLIAN BRANSBY

**P**ROPHECY! Is it fatalistic, and, if so, why work to change conditions which must follow the pattern outlined according to Scripture? This is a double-barreled question that arises in the minds of many readers of the Bible. It indicates a reason why some persons do not wish anything to do with prophecy, and why others think of prophecy as a crystal-ball approach to the future and accordingly classify it with sooth-saying which, however, is condemned by the same Scripture which tells us how essential the knowledge of prophecy is for our safety and peace of mind.

Read the prophets. See how time and again their nation would have been saved had they been recognized as the voice of God for the national well-being at that particular time in history. Did not Jesus Christ confirm this by both His life and words? Note the ending of His sermon on the mount: "Think not that I am come to destroy the law, or the prophets." (Matt. 5: 17.)

Peter, who walked and talked with our Lord, said: "We have a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Prophecy, a light — a guide, a beacon; not the pronouncement of gloom as so many think. Look, therefore, to the Bible to see that prophecy is far from being fatalism. Those marvelous books of the Old Testament — Exodus through Deuteronomy — provide the answer.

This law of the universe was codified for man and given to *Israel*, but it must be recognized that any nation putting these laws into operation will receive the same benefits. Law is always beneficial to those who conform with its rules.

Now the prophets were specially-born people sent to earth to warn their nation that it was getting "off the beam," to use our air-age term, and perhaps no term could better describe the reason for the prophets' mission as they tried to avert the doom which would inevitably befall the nation that continued to violate God's eternal laws. The prophets urged and plead for the return to those laws which alone could give safety, prosperity, health and *protection from war!* All the reverses Israel

suffered, all of them, even to this day, were and are caused through failure to recognize the prophets' messages and the mistreatment of those God-directed individuals. This explains Jesus' bitter denunciation of the religious and civil leaders of His day, particularly the former, who should have led the people to accept the prophets' messages (Matt. 23). How sadly the Master sinks to rest after this denunciation. He looks over Jerusalem and weeps, saying: "Oh Jerusalem . . . how often would I have gathered thy children . . . and ye would not."

This event in our Lord's life answers those who ask, "Is prophecy fatalistic?" It is not so. Note Jerusalem, and realize that concerning its great wickedness the prophecy doomed it to destruction, yet Jesus would have altered that condition upon the repentance and restoration to law and order by its inhabitants: "I would but ye would not." It is a sad commentary on that day, and this!

For a contrast, read the book of Jonah. Doom pronounced on Nineveh never occurred because the people recognized their prophet Jonah as a man of God. They repented, listened to his admonition to restore God's laws and commandments and saved their city and people.

Now observe our own era. Surely there were never so many men of God crying out to England and America as in the 19th century and the first of the 20th. And yet we are at present seeing the greatest world upheaval of all time; why, therefore, would not God in His infinite mercy have special messengers today? He has! John Wesley, a second John the Baptist, as he was called; Moody, Whitfield, Sankey! The late revered Pascoe Goard, prior to 1936, crying out that there was but one way to escape impending doom. The same cry as Isaiah, Jeremiah, Malachi and Wesley: "Unless you get into harmony with God's laws, ye also shall likewise perish."

How long is the prophetic voice permitted to warn? Is there a set time?

Noah, first of the prophets, gave the people 120 years to escape the first great world disaster by the flood. Since the two great world disasters have been compared in the Bible, one might well

go back in mind to the beginning of the last century and note the great religious urge at that time; but like previous generations, the warning went unheeded.

Jesus, speaking of the flood, said that despite Noah's constant warning the only way of escape was to get into the ark, forsaking the immorality and corruption of the world at that time which He likened to that of our own age. "They were eating and drinking and giving in marriage and knew not *until* the flood came and took them all away." So ended that dispensation.

Israel received the law at Sinai and thus became responsible, through knowledge of the law, for its administration. She was warned by the prophets because of her neglect of that law, of the coming invasions by Assyria and later by Babylon. Sadly, history proves their rejection of the warnings and the consequent tremendous punishment of exile and loss of power with God. And so long as the general public think the Old Testament is primarily for the Jewish people and the law need only be obeyed by them, that long will we suffer. Sad it is that Christian preachers are encouraging this thinking, even condemning those whom God is now raising up to voice the cry of the prophets of old and show the necessity of returning nationally to that law codified at Sinai. But the Bible deals with this matter too, citing prophetically that today's clergy were to be but "blind leaders of the blind." I fear there will be weeping and gnashing of teeth when they realize what a stumbling block they have been to the great deliverance which could be ours. No wonder the prophet Hosea cries out: "My people are destroyed through lack of knowledge."

Just as Jesus said when He departed from the Temple and knew His rejection by its authorities meant its doom and the doom of the city, so surely those who are in responsible places and unmindful of the prophets are also responsible for what is happening at this time. Our statesmen, too, should be prophets of God, but are they? Unfortunately they also, along with our religious leaders, have been blind to realities. An awakened church could have been influential in arousing our nation and her



statesmen to whom has been committed the defense of the land. But alas, a sleeping church has exerted little or no influence upon an indifferent and spiritually careless people.

The inevitable result is clearly portrayed in the Bible. The two great nations which could have saved the world, America and England, were likewise asleep. The enemy, therefore, has brought destruction to the world, and so "While the bridegroom tarried, they all slumbered and slept."

To think that we need never have been mixed up in this at all, had we but listened to our prophets and God-inspired leaders. Winston Churchill was one. Read his book, *While England Sleeps*. In those days men treated him as the prophets Isaiah and Jeremiah were treated in the nation's hour of danger, but later on the same people who had

rejected Churchill in a time of peace and safety sought his help in the hour of trouble.

No fatalism about prophecy! Many voices tried to warn the statesmen of this *then impending* doom, but their warnings were rejected and thus we are drinking the dregs of the cup of tribulation and will continue to do so until we pay heed, and repent. It is now contingent for the nation Israel to make herself conscious of the need for the bride; to make herself ready, that she may meet her Lord and King, Jesus Christ. America and England, with kindred nations, have a great work still to do in and for the world when they awaken to the realization of their God-given mission.

Will man forever put a stumbling block in the way of His prophets? Will man never be ready to listen to His messengers? Yes, man will soon be ready

to listen, because we are hastening on to that time when man's day of experimentation will be over, as the church age ends, for Peter said at the beginning of this dispensation regarding the time of the return of Jesus Christ: "Whom the heavens must receive *until* the times of restitution of all things . . . spoken by the mouth of all His holy prophets."

Thus today it is an understanding of the plan of the Bible and of the great books of prophecy which provide advance information concerning the near future which will do much, indeed more than anything else, to heal the wounded hearts at this time of history and to reconcile our nation with God and His laws and so hasten the coming of our Lord to earth, Whose coming as described by Peter will quickly and completely put to rout the enemies within and without our gates!

## History Reverses Itself

IN mid-August of the year 1066 A.D. an expedition was being prepared on the coast of Normandy, in France, to sail against England. The leader of this expedition was a powerful warrior, Duke William of Normandy, known to his soldiers as "The Iron-Cutter," for it was said that his blows with the sword could cleave horse and man in two.

Duke William was a man of extraordinary force and ability. Very early, we are told, "how to deal with men he learned, when to smite and when to spare." He was not only a skillful strategist but an able administrator. It is said of him that "he righted wrongs no matter who the wrongdoer might be, and in consequence much else was easily forgiven him by his subjects, grateful in those unquiet times for law and order."

The expedition was not a large one, at the highest figure it did not exceed 12,000 men, but it was superbly equipped and splendidly trained. All during the spring and summer of the year 1066, William and his confederates were busy at the task of building a fleet of transports to carry this army across the channel. At last it was ready, but for six weeks contrary winds and tides delayed the expedition. Finally in the month of October, the day came when all was propitious, and a landing was made on the English coast at Pevensey.

Harold, King of the Saxons, who had been keeping armed watch on the southern coast, now found himself faced with double danger. For in the interim, while William found

himself weatherbound in port another invader, Harold Hardrada, King of Norway, landed in the north with a great army, also determined to conquer England. King Harold sent his army north, where his "housecarls" defeated Hardrada and then made a forced march to meet the Norman menace in the south.

On October 14th the battle was joined at Hastings, and there the Normans, led by William "the Iron-Cutter," defeated the army of Harold, whose "housecarls," heavily-armored, mounted-infantry, professional soldiers, were a splendid body of fighting men. But they were completely outclassed by the Normans, whose army was the best equipped in Europe. As modern battles go, Hastings would be considered as only a trifling affair, but all historians agree that it marked a turning point in history.

Eight centuries and more go by, and now we see another and mightier armada being made ready to cross the English Channel, but this time from north to south. Sailing from the coast of England it is to land in Normandy, in the very country which Duke William ruled. Again we see an army superbly equipped and splendidly trained. And again they attack an enemy which is at war on two fronts. And again the invading army proves itself superior, in fighting spirit, in arms and equipment. But most remarkable of all, if one considers the symbolism of the event, is the fact that the leader of this modern army of invasion is a general named Eisenhower, which, translated, means "*The Iron-Hewer*."

# All These Things

By BASIL STEWART

THIS generation shall not pass till all these things be fulfilled." (Matt. 24: 34.) These words occur in our Lord's discourse to His four disciples: Peter, James, John and Andrew — given to them (His inner Cabinet, so to speak) privately as they rested on the Mount of Olives.

This discourse was an answer to a three-fold question prompted by our Lord's remark to them, when leaving the Temple shortly before, about its coming destruction (Matt. 24:2). When would this destruction take place? Would it be a sign of His return? And when would be the end of the "age"?

Summarized, this discourse foretells the siege of Jerusalem in A.D. 70 and its fall, followed by the scattering of the Jews amongst all nations. Then follows a summary of European history during the Christian Dispensation (revealed later to John in greater detail in Revelation), ending with the events which would characterize the days immediately preceding His return.

Christ informed the disciples that, following the fall of Jerusalem and the destruction of the Temple, that city would henceforth be under Gentile rule for the remainder of that age, called therefore the "times of the Gentiles" (Luke 21: 20-24), and the ending of that rule would be an outstanding sign to the generation that witnessed it of the imminence of His Return, but it would first have to experience "all these things," collectively termed "the tribulation of those days" (Matt. 24: 29), the details of which are given under the parable of the fig tree (verses 32 to 44).

The "treading down" of Jerusalem came to an end on December 9, 1917, when Britain's General Allenby captured it from the Turks, fulfilling the words of Ezek. 25: 14, "I will lay my vengeance upon Edom [Turkey] by the hand of my people Israel."

This release of Jerusalem was 2,520 solar years ("seven times" —  $7 \times 360$  — the era allotted to the "times of the gentiles," or non-Israel peoples) from the date of the first taking of Jerusalem by Nebuchadnezzar in the first year of his sole reign, 604 B.C. In addition, it was 1,335 years (lunar) (Dan. 12: 12) reckoned from Hegira (rise of Mohammedanism) in A.D. 622.

Since this release of Jerusalem from Gentile rule was an outcome of the war which began  $3\frac{1}{2}$  years earlier, in July, 1914, the era of "this generation" extends from 1914 to 1953 (the final Great Pyramid date), that is, just within 40 years, the length of a "generation" in Scripture (e.g. the number of years wandering by the Israelites in the desert, represented by the same number of days ["a day for a year"] of our Lord's temptation).\*

The experiences of this particular generation, our Lord said, would be unique — unlike anything previously experienced in the world's history or would ever be known again (Matt. 24: 21), so much so that our whole civilization would be imperilled. Thirty years of "this generation" are now behind us, and we already know how true this forecast has been: first in one sphere, then in another, as this great tribulation passed from one phase to another.

The change-over from one dispensation to another is always characterized by upheavals. Thus the end of the Jewish Age under the Mosaic Law and the commencement of the gospel age was marked by the Jewish wars culminating in the sack of Jerusalem and the dispersal of its inhabitants over the Roman earth, a tribulation referred to in the same discourse as a type of that, on a far greater and more intense scale, which would close the present age and inaugurate the new. And since the changes to be effected will be the greatest mankind has yet experienced, so is the tribulation preceding them the greatest of all time. Demolition must precede reconstruction.

That our Lord, when warning the disciples of the coming destruction of Jerusalem, was taking it as a type, or adumbration, of the greater tribulation immediately preceding His return, is clear from the phraseology employed and the manner of presentation. Just as the scenes enacted at the destruction of Jerusalem had never before been experienced during the Mosaic Age,

\*"This generation shall not pass . . ." In other words, "all these things" must be completed within the 40 years, and before another generation commences. Hence the Great Pyramid defines it as extending from 1914 to 1953 — 39 years.

then drawing to its close when this prophecy was being given ("All calamities from the beginning of time seem to shrink to nothing by comparison," is how Josephus described it) so is the crisis that has been enveloping, not a single city or even territory, but the entire globe, for the past 30 years. It has been developing first in one form, then in another, and again, for the second time, in a universal war (for all continents are involved) coming also at the close of another and greater age, unprecedented throughout the whole history of this planet. It is literally, as our Lord said it would be, unlike anything, either in nature or extent, ever before experienced, or ever to be experienced again. For which let us be profoundly thankful.

Those who claim this prophecy was fulfilled in A.D. 70 — that "this generation" applied to the Jews of our Lord's day, many of whom did live to see Jerusalem invested by Roman armies — will refer to the above statement of Josephus in proof thereof. This idea, however, loses all sense of historical perspective besides overlooking certain features not fulfilled at that date. From the Jewish historian's point of view, and writing when he did, his words were perfectly true. But Josephus never claimed to be a prophet or to predict what might happen nearly nineteen centuries later, such as to throw his experience completely in the shade.

All that is taking place during "this generation" which should witness this final great tribulation preceding the return of our Lord is explained by reference to Christ's parables concerning the establishment of His Kingdom on earth in Matthew 13, particularly those of the tares (36-43) and the drag-net (47-50) which we are specifically told apply to the "end of the age" ("the harvest is the end of the age, and the reapers are angels," compare Rev. 14: 15-19 and the "reaping" at the end of the age).

The "net" is the Israel-Kingdom (the "nation" of Matt. 21: 43), the nucleus of the Kingdom of Heaven on earth which in the course of the centuries has become full of errors of all kinds while submerged in the "sea" of the false Gentile-Babylonian system

which has been predominant during those centuries. The net is now being drawn to the shore, the good is being gathered and the bad cast away, and like the tares "burned in the fire," the "wailing and gnashing of teeth" forcibly describing in metaphorical language the anger and mortification of those who have flourished hitherto under the false system, and who have defied God's laws to the very last — vested interests which have produced "poverty amidst plenty"\* — but whose plans are finally defeated.

What is the outstanding characteristic of the history of the past 30 years? The leading part taken in it by Great Britain and the United States of America, a fact prominently brought out when we examine that part in the light of prophecy.

As mentioned above, it was Britain who released Jerusalem at the allotted time from Gentile oppression, no longer "trodden down" (Luke 21: 24), a fact that should have opened the eyes of the nation (and the world at large) and would have had it been better acquainted with its Bible, to our identity as modern Israel to whom, during the gospel age, was given the work Judah declined to accept (see Matt. 21: 42). By this victory, also, the former Empire of Turkey was definitely brought down, as Ezekiel foretold would be done "by the hand of my people Israel" (25: 14), and when the Bible says Israel it does *not* mean Judah (unless Judah is at the time one with all Israel, which is not the case today).

If, however, we are Gentiles, as commonly supposed of all peoples not Jews, who are held to be all there is of Israel today, it remains for someone else to lift this ban upon Jerusalem. Yet there is general agreement that this prophecy was duly fulfilled in December, 1917, and it is also admitted that it was remarkable that Britain carried it out. But the only logical conclusion to be drawn therefrom in the light of what the Bible says has escaped nearly everyone.

Yet the Jews themselves, particularly the Zionist section thereof, have unknowingly supplied further evidence of where Israel is to be found today. Ezekiel says (11: 15) that the inhabitants of Jerusalem (the Jews) "would say to the house of Israel," "men of thy kindred," that Palestine was given to them in possession and not to Israel. Is not this precisely the claim of Zion-

ism for a home and government of their own in Palestine, a claim directed against Britain — and one that the latter has resisted as a whole (offering a compromise that has been rejected), which has led to frequent — and often serious — disturbances in that country between the two wars? And we have by no means seen the end of the controversy, which will only be settled when it is recognized that Palestine was given to Israel, and that Judah can only claim her share (one twelfth) when she returns to the Israel fold.

Coming now to the present conflict, what was the outstanding episode of its early days that excited comment everywhere? It was the failure of Hitler, when virtually the unchallenged conqueror of a continent, to invade the British Isles. On the contrary, however, he turned away from them, a failure that can only be accounted for by the promise given to Israel in II Sam. 7: 10, that Israel would dwell in a place of their own, where the children of wickedness would not afflict them as formerly, this place of safety being given by Isaiah (49) as islands situated northwest of Palestine — a promise that has been fulfilled many a time in the course of Israel's island history.

That Israel has been afflicted to some extent is due to her own backslidings ("corrected in measure," as Jeremiah says), and to mixing herself up in the Babylonian system upon which judgment is now being visited. But compared to what the peoples of Europe have undergone since 1939, the British Isles have indeed proved islands of safety to which all could have sought sanctuary.

Hitler failed to invade Britain, but Britain, in conjunction with her ally, America (Manasseh-Israel), successfully invaded Hitler's European fortress when she attacked it at the spot indicated for her in prophecy. This is what we published concerning the landing of American and British troops, practically without opposition, in the extreme south of Italy in the autumn of 1943:

"To students of prophecy acquainted with the identity of Anglo-Saxondom as the Fifth, or 'Stone' Kingdom of Daniel (2: 34) (identical with the 'nation' of Matt. 21: 43), which was to *break in pieces* † the Babylonian image, seen by Nebuchadnezzar in his dream, by smiting it on the *feet*, the landing of the Allies in the *toe* of Italy . . . is of remarkable significance and interest. . . . Looking today at the map of Europe we might well imagine that

Italy had been physically shaped by nature like a leg and foot in order to illustrate visibly Daniel's prophecy of the Babylonian image, and the method by which it would be ultimately overthrown, and where that fatal blow would first fall."

Today, only a year later, the greater part of Europe has been freed, Germany (except in the extreme north of Italy) driven back within her own frontiers and allied armies fighting on her own soil — a complete answer to Hitler's boast (December 10, 1940) that "where a German soldier stands, no other soldier will ever set his feet. No power in the world will be able to dislodge us from this territory [occupied Europe] against our will." The former paper-hanger of Munich, however, reckoned without the Stone Kingdom that would never be destroyed, but would stand forever. ‡

The record of vainglorious speeches and broadcasts uttered by Hitler and his henchmen during the past five years look somewhat odd today, every one of them having been completely falsified by events, proving up to the hilt what Scripture says about vain boasters:

"God shall likewise destroy thee for ever; he shall take thee up and pluck thee out of thy tent, and root thee out of the land of the living." (Ps. 52: 5.)

Daniel also mentions further characteristics in connection with the "Stone" Kingdom that have been remarkably verified in this war. Thus he says of the feet upon which the Stone Kingdom launches its attack, that they are partly of iron and partly of clay, denoting both strength and brittleness, which would fail to combine (see Dan. 2: 34, 41-43). And has not modern Italy — the final form of Daniel's fourth power (2: 40), Rome political — proved indeed to have had feet of clay, which utterly failed to mix with the iron foot of Germany (whose motto has ever been, "blood and iron")? For ever since Mussolini threw in his lot with Hitler and joined in the war, Italy has been more of a liability than an asset to Germany, who has been compelled to rescue her from one ignominious position after another, until at last she was obliged to leave Italy to her well-deserved fate —

† Yet even Hitler must have had an inkling of the truth (or was it the working of his intuition?) when he wrote in *Mein Kampf*: "The British nation can be counted upon to carry through to victory any struggle that it once enters upon, no matter how long such a struggle may last, or however great the sacrifice necessary, or whatever the means that have to be employed." He is now having a very practical demonstration of the truth of his statement.

\*"The earth is the 'banks,' and the fulness thereof," would better describe the actuality!

† "Utter pulverization is in store for anyone standing in the way of the Allies." — WINSTON CHURCHILL.



complete defeat at the hands of the "Stone" Kingdom.

Have we not thus been presented with a wonderful demonstration of the truth of Daniel's forecast of "what shall be in the latter days," and the rôle ordained therein of Anglo-Saxondom led by America and Britain: *modern Israel* in "the time of the end"?

It is also proving the discomfiture of those who have always regarded this "stone" kingdom as representing the church; or of others, such as Futurists, who look upon it as one to be set up by Christ at His second coming, which will overthrow or absorb all existing kingdoms and governments. It also disproves another futurist idea that Daniel's fourth power, Rome (see Dan. 7: 7), is to be resuscitated for a brief period at the time of the end and become a world menace, only to be swept away by the return of our Lord, Mussolini's attempted revival of the old Roman African Empire and the turning of the Mediterranean into an Italian lake, his seizure of Libya and Ethiopia, his attempt to enter Egypt, and other exploits seemingly in accordance with Dan. 11: 36-45 being hailed as proof of such fulfillment.

On the contrary, Mussolini's dream of such a revived Roman Empire, which seemed for a time likely to become a reality, has disintegrated before our eyes under the blows of the Stone Kingdom and, as Daniel says, has literally "become like the chaff of the summer threshing floors," swept away by the wind and no place found for it. That such would be the end of Mussolini's dreams was clear to the intelligent student of prophecy who realized from the words of Daniel the impossibility of restoring the ancient Empire of Rome. Any such attempts, therefore, such as the ex-Duce made, however brilliant they

seemed at the time, were bound to collapse and end in failure ultimately.

That Italy in modern times has fulfilled some of the episodes described in these verses of Daniel (11: 36-45) — all historically fulfilled in the past under the Saracens and Turks — is due to the fact that, being in the same line of succession as the previous powers of the Babylonian image, and the modern form of the final one (Rome: *that is*, Gentile as opposed to Israel), she repeats in a short scale of time certain phases of them. If history repeats itself, as it has often done, so does prophecy, which is merely history pre-written.

Looking now at the course of the war in retrospect in the light of subsequent developments, we see clearly why Britain's original landings on the Continent of Europe turned out so disastrously, and she had to "come out" of Norway, Belgium, France, and Greece, and that for two reasons: 1) landing on the Continent was then premature; 2) attack was made from the wrong direction, but had to be made — when the proper time arrived — first at the foot of clay, Italy, in accordance with the clear interpretation of Nebuchadnezzar's dream given by Daniel, and the part taken therein by the "Stone" Kingdom.

Further, before such landing could be carried out with prospects of success, or success be attained by any subsequent landings elsewhere (and as indeed they have been), Britain (Ephraim-Israel) had to be united with America (Manasseh-Israel), which is equally part of the Stone Kingdom, so that all its resources could be brought to bear to overthrow the Image. Since 1940, the year of Britain's abortive landings in Europe, Providence has used Japan (the Babylon of Asia as described by Esdras in the Apocrypha) as the means

of bringing about the necessary union of Anglo-Saxondom, whereby the fortress of Babylon (Europe) has been successfully breached. And when that has capitulated — an event which cannot now be long delayed — the Stone Kingdom (Anglo-Saxondom) will then turn all its energies towards pulverizing and "breaking in pieces" the Babylonian image of the East — Japan, as Mr. Churchill was emphatic to declare at the recent Quebec Conference.

Doubtless, before "all these things be fulfilled," we shall see further remarkable proofs of where modern Israel is to be found. "This generation," in fact, will witness the final and greatest proof of all in the wonderful deliverance of Britain from an attack — sudden and unexpected — against that land, Palestine, which she now holds as trustee, an attack for which she will be unprepared, coming "out of the north parts"; that is, north of Palestine. This attack is foretold in Ezek. 38: 9, and its outcome in 39: 6-7:

"So will I make My holy name known in the midst of my people Israel [that dwell carelessly in the isles], and the nations [Gentiles] shall know that I am the Lord, the Holy One in Israel."

This assault upon "my land" constitutes the final act in this "great tribulation," an act that will probably develop with little pause between it and the present phase. Then follow, "immediately after," the phenomena that herald the return of our Lord, phenomena of such unusual nature and frequency — astronomical, meteorological and seismic — that even the normally indifferent will be stirred to take notice of them. When that event has taken place then will "all these things" have been fulfilled!

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## 1944



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they are, that they likewise anticipate intelligently the future, is evident from their correspondence.

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— *The Editors*



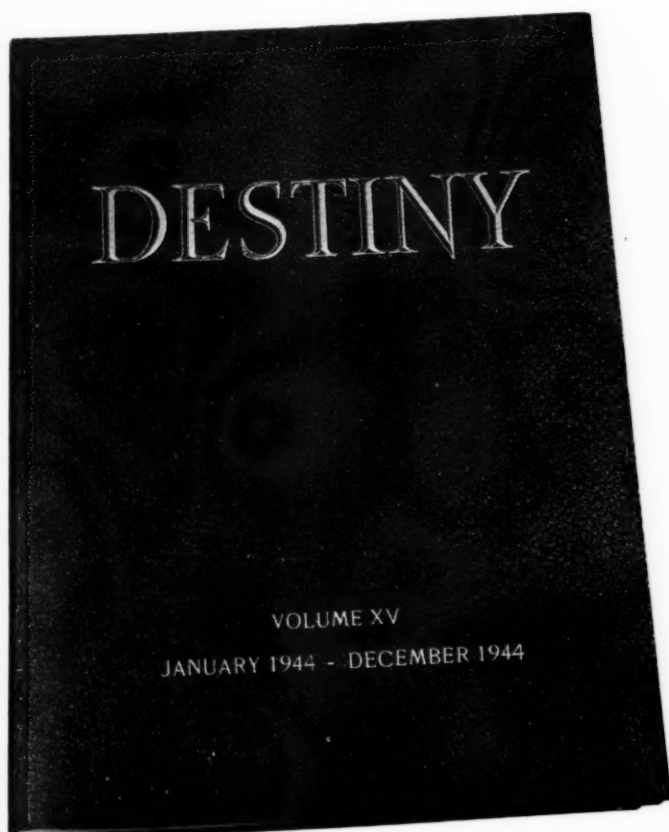
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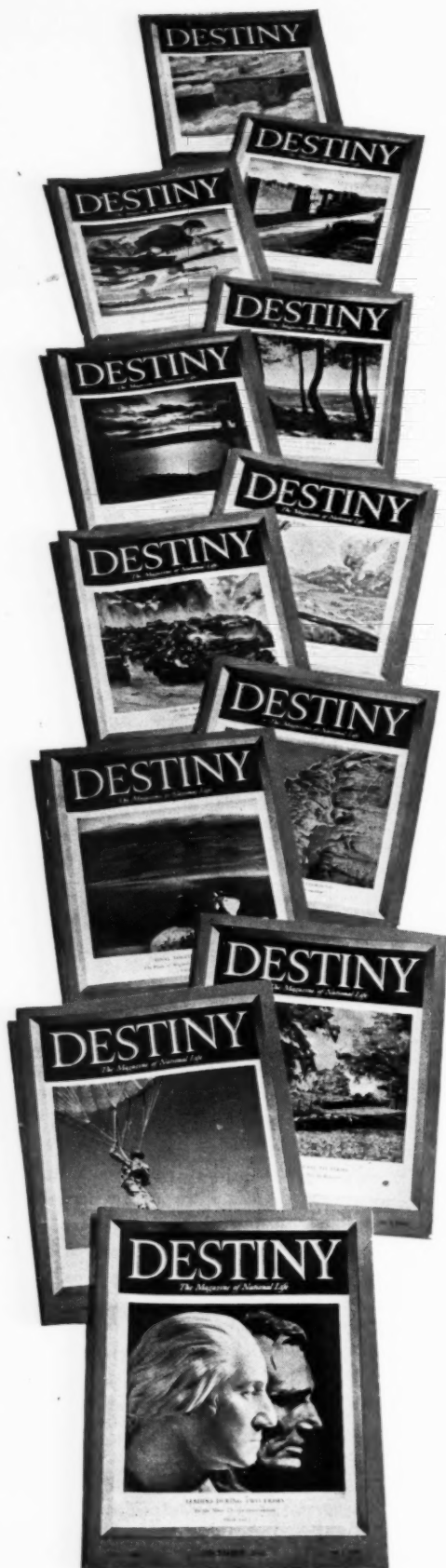
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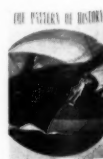
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